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I N D E X

of the

PUBLICATIONS

of the

National Catholic Educational Association

1934 to 1948

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

1312 Massachusetts Ave., N. W.

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EXPLANATORY NOTE

The contents of the publications of the National Catholic Educational Association for the years 1934 to 1948 are indexed herein under three general headings: title, author's name, and subject. The entries appear in one complete alphabetical listing. Titles of articles are printed in capital and small letters, light type; names of authors in capital and small letters, dark type; and subjects in capital letters, light type.

For items appearing in the quarterly bulletin of the Association the volume is given in Roman numerals with the years covered by the volume in parentheses after the Roman numeral.* The month in which the bulletin was issued and the page number follow. The abbreviations used for the months in this index are as follows:

F — February	Ag — August
My — May	N — November

When an article is listed by title, the name of the author appears in parentheses after the title. Under subject heads the name of the author is listed first and then the title of the article.

Brothers and Sisters are listed under their names in religion; e.g., Ursula, Sister Mary, or Joseph Edward, Brother. When the family names are used, there is a cross reference to the religious name except in the case of Religious of the Sacred Heart who are listed only under family names.

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NOVEMBER, 1938

No. 2

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of the
THIRTY-SIXTH ANNUAL MEETING
WASHINGTON, D. C.
April 12, 13, 14, 1939

SOCIAL SECURITY ACT

WILLIAM F. MONTAVON, K.S.G.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

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Each High School and Academy pays an annual fee of \$10.00.

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Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

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Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association:

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NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN

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ANNOUNCEMENT

The Thirty-sixth Annual Meeting of the National Catholic Educational Association will be held at the Catholic University of America, Washington, D. C., on Wednesday to Friday, April 12, 13, and 14, 1939. The meeting will be under the patronage of Right Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University, and as a tribute to the Golden Jubilee of the University.

Committee on Arrangements

Right Rev. Edward B. Jordan, S.T.D., Chairman; Rev. Francis P. Cassidy, Ph.D., Rev. Ferdinand B. Gruen, O.F.M., Ph.D., Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Rev. Francis A. Mullin, Ph.D., Thomas G. Foran, Ph.D., Francis J. Drobka, Ph.D., Joseph M. Murphy, A.M., and Thomas Jordan, A.M.

Religious Services

The Meeting will open with Pontifical Mass on Wednesday, April 12, 10:00 A. M. in the National Shrine of the Immaculate Conception, Catholic University of America.

Headquarters

The Raleigh Hotel, 12th St. and Pennsylvania Ave., N. W.

Important: In view of the fact that it is difficult to secure accommodations in Washington during Easter Week, hotel reservations should be made before March 15. (See page 8 for list of hotels.)

Places of Meeting

Opening and Closing General Meetings, The Catholic University Gymnasium; College and University Department, McMahon Hall, C. U.; Secondary-School Department, Trinity College Chapel Auditorium, near C. U.; Parish-School Department, C. U. Gymnasium; Seminary Department and Minor-Seminary Section, Caldwell Hall, C. U.; Catholic Blind-Education Section, Mullen Library, C. U.

The Catholic Library Association will also hold its meetings in Music Building, C. U., at the same time.

The Exhibit will be conducted in the Catholic University Gymnasium.

Banquet

Arrangements are being made for a banquet of the clergy and laity to be held in one of the down-town hotels in Washington on Thursday evening, April 13. The details of the banquet will be included in the February Bulletin to be issued shortly.

Registration Headquarters

Registration headquarters will be established in the Catholic University Gymnasium.

Information Desks will be set up in the lobby of the Raleigh Hotel and the Catholic University Gymnasium.

Registration for Sisters

Sisters from outside of Washington who desire to make reservations for the convention may do so by writing to Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Capuchin College of St. Francis, Brookland, D. C.

Daily Luncheon

Arrangements have been made to provide luncheon for Sisters and others attending the convention, at very moderate rates.

Admission by Badge

Admission to the various sessions of the convention may be had by those who possess a convention badge. This convention badge may be obtained at the Registration Desk in the Catholic University Gymnasium.

Badges will be issued to:

- (a) Members who present their membership card. (A membership card will be mailed in advance of the meeting to every member who has paid dues for the year ending June 30, 1939.)
- (b) Registrants who pay at least the minimum membership fee (\$2.00).

Note: Visitors are welcome to attend the General Meetings, the Exhibit at all times, and with the approval of presiding officers the meetings (except business session) of certain Departments and Sections.

Exhibit

The Commercial Exhibit will be held in the Catholic University Gymnasium.

All who attend the Meeting are urged to visit this exhibit.

Hotels and Daily Rates

From the time of arrival of persons attending the convention until departure, the following schedule of rates will prevail:

RALEIGH HOTEL (Headquarters)

Single room with bath, \$4.00, \$5.00, \$6.00 per day.

Double room with bath, \$6.00, \$7.00, \$8.00 per day.

Twin bedroom with bath, \$7.00; \$8.00, \$9.00, \$10.00 per day.

WILLARD HOTEL

Single room with bath, \$4.00, \$5.00, \$6.00, \$7.00 per day.

Double room with bath, \$5.00, \$6.00, \$7.00, \$8.00 per day.

Twin bedroom with bath—\$6.00, \$7.00, \$8.00, \$9.00, \$10.00 per day.

MAYFLOWER HOTEL

Single room with bath, \$4.00, \$5.00, \$6.00 per day.

Double room with bath, \$6.00, \$7.00 per day.

Double room (twin beds) with bath, \$7.00 to \$12.00 per day.

HOTEL WASHINGTON

Single room with bath, \$5.00, \$6.00, \$7.00 per day.

Double room with bath, \$7.00, \$8.00, \$10.00 per day.

Double room (twin beds) with bath, \$8.00, \$10.00, \$12.00 per day.

Three in a room (with bath), \$10.00, \$12.00 per day.

HOTEL HARRINGTON

Single room with bath, \$4.00 per day.

Double room with bath, \$7.00 per day.

Double room (twin beds) with bath, \$8.00 per day.

CAPITOL PARK HOTEL

Single room with bath, \$3.00 per day.

Double room with bath, \$4.00, \$5.00 per day.

Double room (twin beds) with bath, \$6.00 per day.

Note: Accommodations in other hotels in Washington may also be secured by regular patrons.

Places to Say Mass

The Reverend Clergy may secure a list of churches and chapels to celebrate Mass by writing to Rev. Ferdinand B. Gruen, O.F.M., Ph.D., 1362 Monroe St., N. E., Washington, D. C.

Payment of Dues

It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way, its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work.

Publications of the Association

Copies of the previous reports and other publications of the Association may be obtained by writing to the office of the Secretary General. Copies of the early reports are available only for libraries and educational institutions.

SOCIAL SECURITY ACT

WILLIAM F. MONTAVON, K.S.G.

President Roosevelt in a message to Congress dated January 16, 1939, recommended that all employes of nonprofit educational institutions be included in the benefits of the federal old-age insurance system and of the federal-state unemployment compensation system.

The Social Security Act

The purpose of the United States Congress in enacting Public No. 271, 74th Congress (H. R. 7260), the Social Security Act, approved August 14, 1935, as stated in the Act is:

“To provide for the general welfare by establishing a system of federal old-age benefits, and by enabling the several states to make more adequate provision for aged persons, blind persons, dependent and crippled children, maternal and child welfare, public health, and the administration of their unemployment compensation laws; to establish a Social Security Board; to raise revenue; and for other purposes.”

The Social Security Act is not an effort to coordinate existing federal-state activities. Precisely the Social Security Act establishes one new wholly federal activity. Title II provides a federal system of old-age benefits for workmen employed in industry and commerce. This Title is administered by the Social Security Board.

The Act sets up three new federal-state activities; Title I—Grants to States for Old-Age Assistance, Title III—Grants to States for Unemployment Compensation Administration, and Title IV—Grants to States for Aid to Dependent Children. These four Titles are administered by the Social Security Board in cooperation with state governments.

Title V strengthens existing federal-state activities administered by the Chief of the Children's Bureau, including maternal and child health services, services for crippled children and child welfare services.

Title VI, administered by the Surgeon General of the Public Health Service, strengthens the public health services throughout the states through federal grants to the states and expands the scope of the federal public health service.

Taxes

Title VIII levies an income tax on workers employed in commerce and industry and an excise tax on their employers. Title IX levies a second tax on employers of eight or more in commerce and industry.

Amendments Recommended

In a message to Congress dated January 16, 1939, the President submitted a report by the Social Security Board recommending amendments to the Social Security Act.

Educational institutions have a particular professional as well as an economic interest in the recommendation that the benefits of the federal old-age insurance system and of the federal-state unemployment compensation system be extended.

In his message to Congress the President says: "As regards both the federal old-age insurance system and the federal-state unemployment compensation system, equity and sound social policy require that the benefits be extended to all our people."

With special reference to the federal old-age insurance system the President says it is necessary to extend "the protection to as large a proportion as possible of our employed population in order to avoid unfair discrimination."

Old-Age Insurance

Title II of the Social Security Act excludes from the benefits of the Act any worker employed in

1. Agricultural labor;
2. Domestic service in a private home;
3. Casual labor;
4. Maritime labor;

5. Service of the United States, of a state or an instrumentality thereof;
6. Service of a non-profit charitable, educational or religious institution.

To qualify for old-age insurance a worker in a covered employment must be 65 years of age and must have received as wages not less than \$2,000 since December 31, 1936, and have had at least one payday each year since December 31, 1936.

Title VIII of the Act levies an income tax on workers employed in a covered employment and an excise tax on their employers. At present both taxes are payable at the rate of 1 per centum per annum on pay roll (all amounts over \$3,000 in any one year being excluded). This rate is to increase by three year intervals until it becomes 3 per centum after December 31, 1948. The income tax on employes is to be collected by the employer, who is to deduct the amount from the wages as and when paid.

The proceeds of both taxes are to be paid into the Treasury like internal revenue taxes generally, and are not earmarked in any way. There are penalties for non-payment.

The first section of Title II creates an account in the United States Treasury to be known as the "Old-Age Reserve Account." No present appropriation, however, is made to that account. All that the Act does is to authorize appropriations annually, beginning with the fiscal year ending June 30, 1937. How great is to be the amount of these appropriations is not stated. The amount is to be an "amount sufficient as an annual premium" to provide for the payments required and is "to be determined on a reserve basis in accordance with accepted actuarial principles, and based upon such tables of mortality as the Secretary of the Treasury shall from time to time adopt, and upon an interest rate of 3 per centum per annum compounded annually." Not a dollar goes into the account

by force of the Social Security Act alone, unaided by acts to follow.*

Beyond question, therefore, the tax levied by Title VIII of the Act is not a contribution paid to a reserve fund; it is clearly a tax.

The principle benefit provided by the old-age insurance system is a monthly pension payable to a worker in a covered employment after he has attained the age of 65. This benefit is to begin on January 1, 1942, and continue thereafter during the life of the beneficiary. The benefit to a person whose total wages were more than \$3,000 is to be not less than a monthly pension of \$15, and in no case may the benefit be in excess of \$85 monthly.

Old-age benefits are proportional to the total wages received in employment, not exceeding \$3,000 during any calendar year, between 1936 and the year in which the insured worker reaches the age of 65 years. In computing the monthly rate at which annuity payments are to be made only wages received in an employment covered by the Act are considered. Thus a worker in a non-covered employment, a non-profit educational institution, etc. is entitled to no benefit at all; a worker who has at times received wages in a non-covered employment and at times in a covered employment is entitled to a benefit based solely on the wages he received in a covered employment.

This provision of the Social Security Act clearly places the worker in a non-covered employment at a serious economic disadvantage as compared with the worker in a covered employment unless the non-covered organization employing the worker has made some equivalent provision for him in his old age. No practical plan for providing such protection has been recommended. Especially is this true in the case of workers in the lower wage brackets and

* The Supreme Court of the United States in the case of *Helvering, Commissioner of Internal Revenue v. Davis*, No. 910, October Term, 1936, upheld the constitutionality of the Social Security Act.

these workers are precisely those who need most this kind of protection.

Apart from controversy concerning the method of financing the federal old-age insurance system and the probability that changes will be necessary in the law of 1935, Title II of the Act does establish a basis for the development of a systematic and orderly provision for old-age income for a large share of employes. The benefit formula is constructed to yield proportionately higher monthly payments to those whose total taxable wages are relatively low.

After examining numerous private insurance schemes, profit as well as non-profit, I am convinced that none of these is equally generous to the wage earner.

Economic security in old age has been the ambition of men for many years. With the progressive industrialization of economic life it becomes increasingly difficult for a wage earner to make adequate provision through thrift and economies for his own economic security and that of his family against the hazard of old-age disability. The plight of the worker not covered by some form of old-age insurance is one which calls for our earnest consideration.

Indeed provision against other hazards that commonly result in disability, temporary or permanent, with loss of wages, is equally worthy of consideration. In making such provision sight should never be lost of the fact that the wage earner is actually or potentially the head of a family. The just principle of the family wage should not be lost sight of or neglected in providing for the economic security of the wage earner. Benefits should be payable to the dependent members of the family who survive the insured wage earner.

There can, therefore, be little if any difference of opinion concerning the justice of amending the Social Security Act to extend the coverage of the federal old-age insurance to workers employed by those non-profit educational institutions whose employes are now excluded.

Tax Exemption

Taxes levied by Title VIII of the Social Security Act, though they may be related in some manner to the old-age insurance system, are truly taxes and not contributions. Non-profit educational institutions in the United States are exempt from taxation. This exemption is in agreement with the best American tradition. The exemption of these institutions from taxation is not primarily or essentially of the nature of compensation for social service rendered. Truly it is that; but it is more. Tax exemption is directly related to the natural right of the citizen and the Church to liberty to educate.

Non-profit educational institutions should be preserved in the interest of education. These non-profit educational institutions serve the general welfare of the nation as truly as does the old-age insurance system. Men and women in these institutions dedicate themselves to the service of education often at great personal sacrifice. Their services are not paid for through taxation. They represent a substantial economy to the taxpayers.

As a class these non-profit institutions are not fully endowed. To lay upon them the burden of heavy taxation would make it increasingly difficult for them to continue to render the indispensable services they now render in the field of education. They certainly would find it increasingly difficult and would be forced to make sacrifices even greater than they now make to maintain their present high standards. Some of them probably would find it impossible to carry the added burden.

Compared with the total income derived from the excise tax on employers levied by Title VIII of the Social Security Act, the additional revenue that would be derived by levying this tax on non-profit educational institutions would be inconsiderable. Compared to the income now available to these non-profit institutions that revenue is of greatest importance.

On the other hand, the injustice of not extending the coverage of the old-age insurance system to the workers employed by these institutions is unquestionable. These employes frequently transfer to covered employments.

If in amending the Social Security Act a method could be devised whereby the revenue to be derived from non-profit employers could be given the character of a contribution, to be paid directly and automatically to the Old Age Reserve Account, the difficulty would be removed in part. The burden would be just as heavy, but the traditional status of non-profit educational institutions would be recognized and safeguarded. Otherwise these educational institutions will be forced to object to the extension of the coverage of old-age insurance to their employes.

The Clergy

Numerous non-profit educational institutions are religious foundations. In these institutions members of the clergy and of religious orders of men and women devote their lives generously to the cause of education. Education traditionally is a field in which the Church has had an important place. The clergy and religious devote their lives to education without regard to compensation other than what is necessary for life. The employer-employe relationship as regards them does not exist. In a sense they are self-employed. They do not demand the benefits of old age insurance provided by the Social Security Act, and they should be exempt from the income tax on employes and the excise tax on employers levied in Title VIII of the Social Security Act. The general welfare does not require that the coverage of old-age insurance be extended to them.

It is fitting at this place to quote from the Final Report of the Advisory Council on Social Security dated December 10, 1938, the following:

“The Council is also aware of the great financial costs, particularly in the future, involved in an insurance program. The pattern cannot be larger than the

cloth; the degree of security afforded must be limited by the national income and the proportion of that income properly available for any specific purpose. Old-age insurance is only one element in the whole structure of governmental social services. The protection of the aged must not be at the expense of adequate protection of dependent children, the sick, the disabled, or the unemployed; or at the cost of impairing such essential services as education and public health or of lowering of the standard of living of the working population. However, the cost of old-age insurance is by no means a net addition to the costs of government. An old-age insurance program is not only an improvement upon the method of relief, but is also aimed to control and reduce the inevitable pressure to divert a larger and larger proportion of public funds in the form of free pensions to aged persons. The value to society of preventing dependency in old age, as far as possible, must be weighed against the cost of the insurance method."

Unemployment Compensation

As stated in the title of the Social Security Act, the purpose of the Act is "To provide for the general welfare by enabling the several states to make more adequate provision for the administration of their unemployment compensation laws."

To accomplish this purpose Title III of the Act provides grants in aid to the states for unemployment compensation administration. The sum of \$49,000,000 is authorized to be appropriated annually for the purpose of assisting the states in the administration of their unemployment compensation laws.

No present appropriation is made. All that Title III does is to authorize appropriations in the future not to exceed \$49,000,000 in any fiscal year.

Title IX of the Social Security Act directs the Social Security Board to approve any state law submitted to it which it finds provides that:

1. Unemployment compensation is to be paid through

public employment offices in the states or some other agency approved by the Board.

2. Payment of compensation is to begin after two years.
3. All money received in the unemployment fund shall be immediately upon such receipt paid over to the Secretary of the Treasury to the credit of the Unemployment Trust Fund.
4. All money withdrawn from the Trust Fund by the state agency shall be used solely in the payment of compensation, exclusive of expenses of administration.
5. Compensation shall not be denied to any otherwise eligible individual for refusing to accept new work under any of the following conditions: (a) If the position offered is vacant due to a strike, lockout, or other labor dispute; (b) If the wages offered are substantially less favorable than those prevailing in the locality; (c) If as condition the individual would be required to join a company union or refrain from joining any bona fide labor organization.
6. All the rights, privileges, or immunities conferred by such law or by acts done pursuant thereto shall exist subject to the power of the legislature to amend or repeal such law at any time.

The Board certifies to the Treasury for payment to each state having an approved law, "such amounts as the Board determines to be necessary for the proper administration of such law." Thus the Board through its power to allot funds controls the administration of the state law approved by it. The Social Security Act further lists standards of administration to be achieved by the state as a condition for qualifying to receive the federal grant in aid.

Taxation

Title IX of the Social Security Act levies a tax on employers of eight or more. Every employer is subject to this tax who, on each of some 20 days during the taxable year,

each day being in a different calendar week, had in his employ for some portion of the day eight or more individuals.

With respect to employment after December 31, 1937, the rate of the tax is 3 per centum of the total wages payable by the employer. Wages is defined in the Act as all remuneration for employment including the cash value of all remuneration paid in any medium other than cash.

Employment is defined to exclude:

Sec. 907 (c) (7)—Service performed in the employ of a corporation, community chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual.

The status of borderline institutions like non-profit cemetery corporations is not clear under this definition.

Tax Exemption

The taxpayer may credit against the tax imposed on him as an employer of eight or more the amount of contributions, with respect of employment during the taxable year, paid by him into an unemployment fund under a state law. The total credit allowed to a taxpayer under this section shall not exceed 90 per centum of the tax against which it is credited. That amount of the federal tax collected, not consumed for credits taken by employers, is paid to the United States Treasury where it is available for general appropriation.

With regard to tax exemption under this section of the Social Security Act, it is not wholly unlike the situation already discussed in connection with old-age insurance. The same reasons exist here for safeguarding the tax exempt status of religious, charitable and educational institutions, and the same reasoning is applicable.

Unemployment compensation lies within the legislative

jurisdiction of the individual states. The federal statute establishes certain standards, administrative in character, as the minimum requirement to be complied with by the state before it can qualify for the benefits of the Act. To secure uniform compliance with these minimum standards the federal government employs a device similar to that employed to secure uniform standards in inheritance taxes, and authorizes a refund not to exceed 90 per centum of the amount of the federal tax along with a provision for federal grants in aid to cover cost of administration.

The standards established by federal statute being minimum standards, power to impose higher standards remains in the state legislature, but probably does not include the power to extend the coverage of the unemployment compensation system to employers not subject to the federal statute.

To extend this coverage to persons employed by a non-profit educational institution would probably require an amendment of the definition of employment embodied in Title IX, Section 907 of the Social Security Act.

It is now recommended by the President that Congress enact amendatory legislation to thus extend the coverage of the unemployment compensation system. Doing this would imply the subjection of the newly covered employer to the tax of 3 per centum of total wages payable.

This tax together with the tax levied under Title VIII imposes a total pay roll tax that would be a very heavy burden on a non-profit educational institution.

If this tax is imposed, the tax exempt status of the religious, charitable and educational institution will be jeopardized. To do this is not to provide for the general welfare, the purpose for which the Social Security Act was enacted. To do this would cripple and in the end probably destroy many of the venerable institutions of learning that have served the nation generously and efficiently at great personal sacrifice of a host of men and women who have nobly devoted their lives to the education of the young.

Legislative authorities can and should devise some manner in which the benefits of unemployment compensation wherever necessary can be brought within the reach of the employes of non-profit educational institutions. But the necessity exists only in the case of that very limited number of employes who do not receive an annual salary but do not fall within the class of casual or self-employed labor.

No problem exists which can justify the violation of the tax exempt status and thus curtail the liberty of educational institutions.

The National Catholic Educational Association

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NOVEMBER, 1940

No 2

ANNOUNCEMENT
of the
THIRTY-EIGHTH ANNUAL MEETING
NEW ORLEANS, LA.
April 16, 17, 18, 1941

THE WORK OF A CATHOLIC CLINIC FOR PROBLEM CHILDREN

REV. THOMAS VERNER MOORE, O.S.B., Ph.D., M.D.,
The Catholic University of America, Washington, D. C.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

High-School and Academic Dues

Each High School and Academy pays an annual fee of \$10.00.

Parish-School Dues

Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

General Membership

Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association.

1312 MASSACHUSETTS AVE., N. W.,
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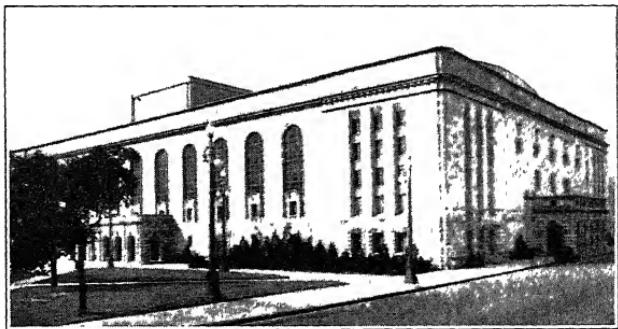
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MUNICIPAL AUDITORIUM—NEW ORLEANS

ANNOUNCEMENT

The Thirty-eighth Annual Meeting of the National Catholic Educational Association will be held in the Municipal Auditorium, New Orleans, La., on Wednesday to Friday, April 16, 17, 18, 1941. The Association is welcomed to the Crescent City by His Excellency, the Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, who has directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

General Committee

Right Rev. Abbot Columban Thuis, O.S.B.; Very Rev. Michael Larkin, S.M.; Very Rev. Percy A. Roy, S.J.; Brother Lambert, S.C.; Brother Harold, C.S.C.; Brother Paul, F.S.C.; Mother Mary Agatha, S.B.S.; Mother Mary Agnes, O.S.B.; Mother Mary Antonia, O.I.C.; Mother Mary Cullen, R.S.C.J.; Mother Mary Catherine, O.P.; Mother Mary Catherine, O.Carm.; Mother Mary Elizabeth, Sisters of the Holy Family; Mother, Mary Laura, M.H.S.; Mother Mary Loretto, O.S.U.; Mother Maria Mejia, S.T.J.; Mother Mary Tranquilla, Marianites of the Holy Cross; Mother Mary Xavier, Marianites of the Holy Cross; Sister Mary Catherine, Daughters of Charity of St. Vincent de Paul; Sister Mary Charles, S.S.J.; Sister Mary Cleophas, S.S.S.; Sister Mary of the Cross, S.I.V.; Sister Mary Kevin, R.S.M.; Sister Mary Leontine, S.S.N.D.; Sister Anne Marie, O.S.B.; Sister Mary Theresina, S.S.F.; Sister Mary Xaveris, S.C.C.

Committee on Arrangements

Very Rev. Frank A. Kilday, O.M.I., Chairman, Arrangements for the Opening Mass.

Rev. Herman Lohmann, Chairman, Arrangements for visiting priests to say Mass.

Rev. Robert Tracy, Chairman, 7845 Apricot St., New Orleans, La., Convent accommodations for visiting Sisters.

Rev. Anthony Wegmann, Chairman, Luncheon arrangements for Sisters.

Rev. Vernon Aleman, Chairman, Transportation.

Rev. Joseph Wester, Chairman, Entertainment at Public Meeting.

Rev. Joseph Mulhern, S.J., Chairman, Student Guilds and Student Clerical Help.

Rev. Robert Stahl, S.M., Chairman, Singing for the Mass, etc.

Rev. George Dolan, C.S.C., Chairman, Decorations.

Rev. Charles Chapman, S.J., Chairman, Radio Publicity.

Mr. Roger Baudier, Chairman, News Publicity.

Rev. Edward C. J. Prendergast, Archdiocesan Superintendent of Schools, 7845 Apricot St., is General Chairman of the Local Committee. Inquiries in regard to local arrangements should be addressed to Father Prendergast.

All other information in regard to the convention may be secured from the office of the Secretary General of the National Catholic Educational Association at 1312 Massachusetts Ave., N. W., Washington, D. C.

Religious Services

The meeting will open with Pontifical Mass on Wednesday, April 16, 10:00 A. M., in St. Louis' Cathedral (1718), Pere Antoine Alley.

Headquarters

The Roosevelt Hotel will be the official headquarters of the Association during the meeting. It is desirable that those who expect to attend the meeting and wish hotel reservations should make early application.

Places of Meeting

All meetings will be held in the Municipal Auditorium, which covers the entire block bounded by St. Peter, Liberty, and St. Ann Sts. and Beauregard Square. The Auditorium is only a few blocks from the Cathedral and the hotel, theatre, and shopping districts.

The arrangements for the meetings are as follows: Opening and Closing General Meetings and Public Meeting, Auditorium Hall; College and University Department, St.

Ann's Hall; Secondary-School Department, Concert Hall; Parish-School Department, Auditorium Hall; Seminary Department, St. Peter's Hall; Minor-Seminary Section, St. Peter's Lounge; Deaf-Education Section, St. Ann's Lounge; Blind-Education Section, Committee Room 58.

Public Meeting

An outstanding event of the convention will be a public meeting for the clergy and laity on Wednesday, April 16, at 8:00 P. M., in the Auditorium of the Municipal Auditorium. At this meeting, students of the Catholic schools of New Orleans will present a Pageant depicting historical New Orleans.

Registration Headquarters

Registration headquarters will be established in the Exhibit Hall, Municipal Auditorium.

Information desks will be set up in the Exhibit Hall, Municipal Auditorium and the Lobby of the Roosevelt Hotel.

A branch Post Office will be located at the Registration Desk. Mail addressed to N. C. E. A. Convention, Municipal Auditorium, New Orleans, La., should be called for daily.

Reservations for Sisters

Sisters from outside the city of New Orleans who desire to make reservations for the convention should write to Rev. Robert Tracy, Chairman, 7845 Apricot St., New Orleans, La.

Daily Luncheon

Arrangements have been made to provide luncheon for the Sisters and others attending the convention at moderate rates. This luncheon will be served on Wednesday and Thursday of the convention week in the Exhibit Hall, Municipal Building.

Admission by Badge

Admission to the various sessions of the convention may be had by those who possess a convention badge. This con-

vention badge may be obtained at the Registration Desk in the Exhibit Hall, Municipal Auditorium.

Badges will be issued to:

- (a) Members who present their membership card. (A membership card has been mailed in advance of the meeting to every member who has paid dues for the year ending June 30, 1941.)
- (b) Registrants who pay at least the minimum membership fee (\$2.00).

Note: Visitors are welcome to attend the General Meeting, the Exhibit at all times; and with the approval of presiding officers the meetings (except business session) of certain Departments and Sections.

Exhibit

The Commercial Exhibit will be held in the Exhibit Hall, Municipal Auditorium. This is convenient to all meeting rooms.

All who attend the convention are urged to make frequent visits to this Exhibit.

Hotels and Daily Rates

From the time of arrival of persons attending the convention until departure, the following schedule of rates will prevail:

HOTEL ROOSEVELT (Headquarters)

Single room with bath, \$3.50 to \$6.00.

Double room with bath, \$4.50 to \$7.00.

Twin bedroom with bath, \$7.00 to \$8.00.

ST. CHARLES HOTEL

Single room with bath, \$3.00 to \$5.00.

Double room with bath, \$4.00 to \$7.00.

Twin bedroom with bath, \$5.00 to \$8.00.

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THE WORK OF A CATHOLIC CLINIC FOR PROBLEM CHILDREN

REV. THOMAS VERNER MOORE, O.S.B., Ph.D., M.D.,
The Catholic University of America, Washington, D. C.

The first clinic for problem children in the United States was that of Lightner Witmer at the University of Pennsylvania. It arose from an attempt to find out why a child could not learn to read. A Catholic teacher in the public schools of Philadelphia conceived the idea that a Professor of Psychology ought to be able to solve the problem, so she took the boy to Professor Witmer. It was a brand-new psychological problem; and after spending some time on its solution, he conceived the brilliant idea of testing the boy's eyesight. This was done and the discovery made that the boy could not see. However, he was not totally and hopelessly blind and when supplied with a pair of eyeglasses, he promptly learned how to read. Such at all events is the account given me by the teacher in question.

This incident gave rise to the first clinic for problem children in the United States. The birth of this clinic occurred at a time when Alfred Binet's tests for mental development were commencing to be used in this country and there was a great interest displayed in the problem of feeble-mindedness. If a child were delinquent, many thought that it must be due primarily to defective intelligence, and so the custom arose of taking to a clinic all children who presented an educational or behavior problem and having their intelligence tested. It soon became apparent that many problems of childhood had their root in other causes than that of defective intelligence, and so the clinic commenced to expand the scope of its investigations. As it did, the comparatively simple problem of defective intelligence ceased to be the primary objective of the clinician, and he

began to study with keener interest the behavior problems of the intellectually normal child.

As a result of this extended interest, a well-developed modern clinic has one or more psychiatrists, who are physicians with special training in the mental disorders of children and of adults; one or more psychologists, who not only measure the intellectual level of the patient in various ways, but who may go into the problem of his interests and abilities in relation to various careers in life, study his character defects, perhaps enter also into the field of play analysis and play therapy, bibliotherapy, etc.; and then there is the social worker, who studies the child in his home environment and becomes perhaps his guide, philosopher, and friend, and so is able to guide the child when unfortunate antagonisms have developed in family life. And recently, as in our clinic here in Washington, the remedial teacher and the remedial school have a symbiotic existence with the clinic. The remedial teacher makes an analysis of the child's educational equipment, finds the lacunae in his attainments, sets about supplying the defects, and eventually returns the child to his school fully able to do the work of his grade.

Let us consider some actual cases which will illustrate what may be done at times with children who seem hopeless problems.

Charles was brought to the clinic by his mother at his teacher's request, because he was unable to read, though he did fairly well in other subjects. His inability to read had led to a general attitude of hopelessness of all school work, and then, perhaps by way of compensation for his disability in class, he teased the little children and got into fights on the playground. When he was given his mental tests, he appeared to be a boy of borderline intelligence, with a Stanford IQ of 71 (CA 13.6; MA 9.6) and an Arthur Performance Mental Age of 9.8 and IQ of 72. In general, we take in our remedial reading class only children of normal intelligence, and Charles was on the verge of being

rejected; but his mother pleaded and the boy himself begged to be allowed to come to our clinic school, and so he was accepted. When given his educational analysis at the clinic, it was found that he was reading on a low second-grade level, due largely to the small number of words he could recognize by sight, to his inability to analyze a word, and to the resulting lack of confidence.

He entered the clinic school in December. The following February he was doing high second-grade reading. In March he was reading on the third-grade level, and in April he tested fifth-grade. This level was maintained in May. In September he entered the sixth grade and is now doing well.

In the meantime he had lost his sense of incapacity, and was glad to read aloud when called upon, whereas formerly he did not dare to try. He quit teasing the little children and fighting on the playground, and got himself a Saturday job at which he earns three dollars a week, to the great delight of his father.

It is a very likely surmise that if Charles had not been lifted out of his reading disability, his education would have been terminated prematurely, his behavior problems would have increased, and his whole future would have been marred by what might well have been serious delinquencies and general incapacity.

Two brothers were brought to the clinic because they were unable to make progress in school—Carl, age 9.5, MA 11.2, and IQ 119; and Everett, age 7.7, MA 8.4, and IQ 110. Evidently the intellectual endowment of these two boys is not the reason for their backwardness in reading. Further study revealed the fact that Carl had what appeared to be an unsympathetic teacher when he was in the first grade; and Everett had shown, for some reason, a pronounced disability in reading from the start. Furthermore, large classes made it impossible for the boys to receive special attention from their regular teachers. The problem was complicated

by a mother who was continually getting after the boys at home and nagging at them to get good marks. This made the children tense in the school room and afraid to make mistakes in class. This fear, coupled perhaps with that special disability in reading which seems to afflict boys about ten times as frequently as girls, created a serious situation which was in danger of wrecking the educational careers of two boys of super-normal intelligence.

It was evident that the boys needed remedial teaching. It was clear also that the mother needed some enlightenment as to her manner of dealing with the children. The boys, therefore, came to the remedial class and a social worker interviewed the mother.

Gradually the mother became less anxious, and their teacher reported that she was not pestering the children as she did in the past. Furthermore, the remedial teaching was completely successful, and in about six months the children were returned to a full-time schedule in their own school. Having learned to read, they had no difficulty with making further progress in school work.

James, an eight-year-old boy, was referred to the clinic by an excellent pediatrician, who felt that the boy needed special treatment scarcely to be obtained outside of a children's mental clinic.

The main problems that James presented were:

- (1) *Poor school work.* He was doing "absolutely nothing in school," getting poor marks in all subjects. The pediatrician urged that he be put in a higher class, but the principal would not consider it because she believed that stupidity was his fundamental difficulty.
- (2) *Inability to get along with the other children.* He was noisy and restless, hostile toward his parents and his teacher, and there was some evidence of sex play with other children, both boys and girls.

In any such problem, we must study (a) the child's mentality; (b) the home situation.

Mental tests showed James was not a dull child, but one of supernormal mentality. On the Stanford-Binet he was almost two years above his chronological age, and had an IQ of 124. On the Arthur Performance Scale he had an IQ of 113. Hence, there was no reason to be found in the child's native mentality for his poor school work. The pediatrician's surmise was correct; the child was in a grade well below his mental level, and, therefore, the school work was uninteresting.

But this was not the only trouble. The home situation was an even greater cause of trouble. It was in studying the home background that the social-service department gave a demonstration of its importance in clinical work.

The child came to see the psychiatrist, but there was not much response; and in this particular case the psychiatrist soon dropped out of the picture and the treatment was done by the social worker. It was true that the child was hostile toward his parents, but it was equally true that the parents were hostile, in a sense, toward the child. The father thought he had a moron for a son and had had little or nothing to do with his boy, devoting his time to preparing for examinations in which, if he were successful, he might hope for a more advanced position. The mother had in some way grown to dislike the child almost from his birth. The dislike had grown to such an extent that she owned she did not want to hear anything good about the boy. Evidently the attitude of the parents toward their child had to be changed. This was accomplished by the social worker talking with them from time to time. The mother became quite confidential and in one of her conversations revealed the fact that she had suffered a good deal in her own childhood from the coldness of her mother. This made it possible for the social worker to point out that James suffered now even as she had then. As a matter of fact, this was true and was largely responsible for the child not getting on with others.

One day he said: "Mother hates me; therefore, everybody else does, too." So he often played by himself and gave himself up to idle day-dreaming.

Gradually the mother came to take more interest in the child. It was suggested that when he came home at night, they would quit harping on doing his homework and play games with the boy "that might involve directions which he could follow for them." When the father learned that his boy was not a stupid moron but a supernormal child, he became much more interested and the games were started. The ice between parents and child was broken. The child enjoyed his evenings at home. He was promoted two grades in school. His behavior difficulties commenced to disappear, and now his problem has found a solution. He loves his parents and his parents love him. His school work is suited to his mentality, and so it interests him. He has ceased to be a behavior problem and an educational misfit. In the meantime, his mother has become less neurotic and self-centered. She has multiplied her social contacts; and the father is delighted to know that his son is a promising child, who can go ahead in school and gives good reason to hope that he will succeed in life.

Elmer was a boy of twelve years seven months, small for his age, and thoroughly dissatisfied with school. At the close of the scholastic year he failed in all the subjects for his grade, 5A, in spite of the fact that he had been in the class for two semesters, and by various tests was shown to be a boy whose mentality was slightly above normal. In spite of his good mentality, he was woefully deficient in reading and thoroughly disliked books of all kinds. At the suggestion of the school authorities, his mother brought him to the clinic to see what could be done for him. Disliking school work, he had become a confirmed truant, and would even wander at times, being absent from home for 10 to 15 days. On one of these episodes of wandering he got to New York, climbed the fences, and got into the Fair.

Life of this kind was much more appealing than school where, in the opinion of his teacher, he was a very "irritating boy" who did things just to annoy her. So at least it seemed on the surface. But when Elmer came later to talk over his problems with the remedial teacher at the clinic, it appeared that his wanderings were prompted not so much by a desire to fly from an unhappy situation as from mere curiosity to see the outside world.

In our treatment of this case, the social worker had to "sell" Elmer the idea of going to the University Summer School for Children, and his teacher had to interest him in the summer-school work, so that he would come to class and not play truant as he had done during the year. Both ends were successfully accomplished. One idea that helped was that if he passed his sixth-grade test, he would not have to go back again to the fifth-grade teacher. Arithmetic was made more interesting by being based on geography and the costs of travel. The result was that he did not miss a day of his class in the summer school, and in September he passed his sixth-grade examination, and so escaped from the teacher who said he was just a hopeless, bad, annoying boy.

Some time after school opened Elmer met his remedial teacher of the previous summer. He greeted her with: "Hi! How are you? You know something? I've settled down now. I have got a new afternoon job delivering groceries and I'm saving my money." He then asked if he might come over to the clinic and borrow some more "good" books to read.

John was a boy of twelve years, with an IQ of 98. He was referred to the clinic by his teacher because of his inability to learn to read well. He was doing third-grade work. His ability in arithmetic fundamentals was described by the teacher as good, but his reading and spelling as very poor. During the course of the psychometric examination the examiner noticed that John apparently had poor vision.

He was immediately referred to the eye clinic. The doctor there found that his vision was very defective and, upon quizzing, learned that John could see the blackboard only imperfectly, even when he was in the front row of the classroom. It was also learned that he came from a bilingual home, his mother being barely able to understand English. John's first contact with the clinic was May 1940. Glasses were immediately procured, the boy attended a summer school, and at the present writing, he is reported by the teacher to be making great progress in his reading and doing satisfactory work generally in the fourth grade.

Anthony, a boy of 11 years 7 months, was referred to the clinic because of persistent misconduct in the dormitory. He had an IQ of 123, and was doing very superior work in the sixth grade. His conduct in school was exemplary. Anthony was a frail child with a heart condition that made it impossible for him to participate successfully in the athletic activities of the boys of his group. His attitude and answers during the interview led the clinician to believe that he had a deep-seated inferiority feeling. His misconduct in the dormitory seemed to be an attempt to gain the attention that he was otherwise unable to gain because of his lack of physical prowess. In the classroom his superior ability obtained for him the notice both of his teacher and of his classmates.

The dormitory keeper was advised to give Anthony a task to be done every day, preferably one that would attract attention, and to praise the child for his efforts. At first he was made the custodian of the May altar in the dormitory, and every day his dormitory keeper remarked upon how nicely the altar looked. Anthony worked very diligently at this task, and at the end of the month he was put in charge of the locker room of his group. Since then there have been no reports of misconduct on the part of this boy.

Let us now consider what is being done by Catholic dio-

ceses throughout the country to meet the needs of problem children. We sent a letter to all the superintendents of education in the Catholic archdioceses and dioceses of the country. We received an answer from thirty-eight of them. Of these, three—New York, Cincinnati, and Milwaukee—reported having a Catholic clinic. Two said they were considering the establishment of such a clinic, and one said that they had some psychiatric service from a Catholic psychiatrist who came from a nearby large city. Thirty-two said that they had no clinic whatsoever.

The next problem we raised in our letter was whether or not Catholic children going to a state or city clinic had ever been in any difficulty arising from the fact that the psychiatrist did not appreciate Catholic ideals and principles. Sixteen answered that there had been no difficulty from the fact that the psychiatrist did not know Catholic principles. One reported that the psychiatrist himself was a Catholic, which eliminated any difficulty. Six reported difficulty having arisen on this score. One diocese said there was neither a Catholic nor non-Catholic clinic available, and some did not answer the question. Sample replies are as follows:

The authorities of the Bureau inform me that they are careful about referring adolescent girls to the city clinic because of the attitude of the clinic's director.

The lack of Catholic ideals and particularly of the appreciation of the soul life in the child is a serious obstacle to having confidence in the present staff of psychiatrists.

There have been some disagreeable incidents arising from treatments by doctors who are not acquainted with Catholic principles, but we have been able to meet the situation through other sources.

Naturally, difficulties arose out of the fact that the state officers do not appreciate Catholic principles. This is especially true of the officers attached to institutions like those for delinquent girls and boys and those for the feeble-minded.

From time to time, as would be expected, some of the recommendations of the psychiatrists, following examinations of Catholic children in these clinics, are dis-

regarded because of conflict with Catholic principles. However, no major issue has ever arisen in this regard.

In reading the reports of those who say that they have not experienced any difficulty from the utilization of non-Catholic clinics, one is sometimes inclined to wonder whether or not the attitude that the city clinic is entirely satisfactory is not perhaps an attitude of self-justification arising from unwillingness to grapple with the serious problems of juvenile delinquency. It seems to imply that the Church has little to offer in the solution of the problem of juvenile delinquency, and that young offenders may well be turned over to a psychiatrist, who hears their general confession and prescribes remedies without any knowledge of moral theology and sometimes without due appreciation of the fundamental principles of morality.

In general, there is no specifically Catholic provision for children who are backward and not feebleminded. Backward children are frequently sent to the public schools; feebleminded children, to a state institution.

Stealing and sex delinquency are often referred to the pastor, or individuals are sent to appropriate institutions.

Sometimes an answer indicates that mental clinics for children would be superfluous. Thus one superintendent reported the opinion of the pediatrician attached to one of the college hospitals, who said that in his service dealing with some 50,000 children, only 1/100 of 1 per cent would need psychiatric service. One should take this as evidence that the pediatrician in question has no appreciation of the mental problems of childhood, and that he is allowing to slip by his fingers many problems that cannot be handled by a knowledge of the pharmacopoeia.

The problem suggested by the answers of the diocesan superintendents of education to our question is whether or not the various dioceses of the country will send Catholic children, who present educational and behavior problems, to the various non-Catholic clinics available in most large centers, or whether they will develop clinics of their own,

just as they have developed a school system of their own, instead of utilizing the public-school system.

In favor of utilizing the non-Catholic clinic, one can urge the financial cost of maintaining a Catholic clinic. At the same time, many superintendents say that the service provided by the public clinics is entirely satisfactory.

Among those who say this, various reasons are alleged for the satisfactory character of the service. For example:

The majority of these cases were referred through the Bureau of Catholic Charities, which kept a rather close check on the recommendations. The psychiatrists, knowing this, have been rather careful and have not made recommendations that would conflict with Catholic principles.

Another diocese uses the city clinic merely to get an IQ, and does all treatment through its own agencies.

In another, the social worker is present at the interview between the psychiatrist and the child.

Answers of this kind indicate that the old concept of a clinic is just dawning in some quarters, as we are entering a period in which more and more the modern mental clinic is passing from a mere diagnostic center to one in which the mental problems of children and adults are not merely diagnosed but also treated.

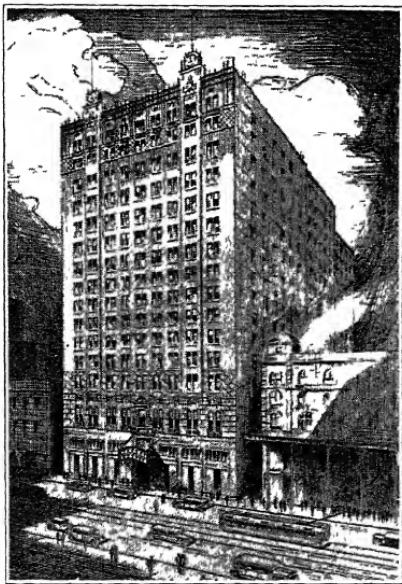
If the major service of a clinic consisted in giving a child a mental test and diagnosing him as normal or feeble-minded, one would not necessarily require the services of a Catholic clinic to make this measurement and arrive at this simple diagnosis. But, as I have pointed out in the early part of this paper, the clinic has passed beyond this stage, and one now attempts to find out the mental roots of a child's delinquency and perhaps, too, of his backwardness, and tries also to re-educate the child, correct his faulty principles, implant true standards of conduct, see the parents and study the inter-personal relations of the family, and use one's knowledge and ingenuity in working a reformation of the family and of the child. Many children are

saved from serious delinquencies and perhaps from major mental disorders by early treatment of this kind.

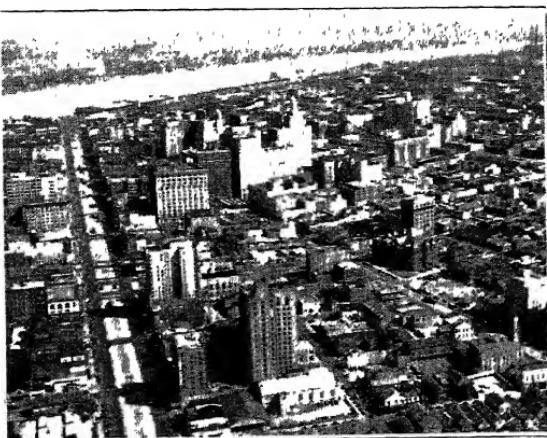
Whenever such treatment is undertaken seriously, one comes face to face with the fundamental principles of religion and morality. The Catholic family and the Catholic child are frequently misunderstood by even well-meaning psychiatrists. There is a definite need for the handling of these problems by one who not only knows Catholic principles, but who makes them the fundamental principles of conduct. It is certainly an unsatisfactory situation when the psychiatrist cannot really undertake the treatment of the child, but must merely make recommendations to be carried out at the discretion of a bureau of charities, or must have an observer at the interview, thus preventing the development of a warm personal relationship between the child and the psychiatrist, which is necessary if he is going to have any great influence upon him.

One needs but consider cases such as I have reported previously in this paper to see that many children are saved from major delinquency and a hopeless career in life by being taken in hand in the proper way at a psychiatric clinic. Has not the time come for every diocese to consider the value of introducing

- (a) some kind of psychological service to diagnose children who present an educational problem;
- (b) a remedial teaching center where children with special educational defects can be taught by appropriate methods;
- (c) a psychiatric center with a Catholic psychiatrist and a staff of social workers to deal with the behavior problems of children and the mental difficulties of adults?



ROOSEVELT HOTEL—CONVENTION HEADQUARTERS



AN AIRVIEW OF NEW ORLEANS—THE MODERN METROPOLIS

The National Catholic Educational Association

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ANNOUNCEMENT

of the

THIRTY-NINTH ANNUAL MEETING

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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ANNOUNCEMENT

The Thirty-ninth Annual Meeting of the National Catholic Educational Association will be held in the Stevens Hotel, Chicago, Ill., on Tuesday to Thursday, April 7, 8, 9, 1942. The Association is welcomed to Chicago by His Excellency, the Most Reverend Samuel Alphonsus Stritch, Archbishop of Chicago, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

Local General Committee

Very Rev. Msgr. D. F. Cunningham, General Chairman; Right Rev. Thomas P. Bona, P.R.; Rev. George Heimsath, Right Rev. Daniel Byrnes, Very Rev. Msgr. Joseph A. Casey, Very Rev. Msgr. John J. Kozlowski, Rev. Stanley C. Stoga, Right Rev. Joseph P. Morrison, Very Rev. Msgr. Malachy P. Foley, Very Rev. Michael J. O'Connell, C. M., Rev. Samuel Knox Wilson, S. J., Rev. Edward V. Dailey, Rev. John E. Burke, C.S.P.

Committee on Arrangements

Rev. Stanley C. Stoga, Chairman, Convent accommodations for visiting Sisters.

Very Rev. Msgr. John J. Kozlowski, Arrangements for visiting priests to say Mass.

Rev. Edward V. Dailey, Publicity for various diocesan newspapers.

Inquiries in regard to local arrangements should be addressed to the Chairman, Very Rev. Msgr. D. F. Cunningham, Archdiocesan Superintendent of Schools, 755 N. State St., Chicago, Ill.

All other information in regard to the convention may be secured from the office of the Secretary General of the National Catholic Educational Association at 1312 Massachusetts Ave., N. W., Washington, D. C.

Committee Meetings

The following Committees will meet at the Stevens Hotel on Monday, April 6:

Committee on Membership of the College and University Department, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Executive Committee of the Parish-School Department, Executive Board of the Association.

Opening Meeting

The first general session of the Association will be held at 10:30 A. M., Tuesday, April 7, in the Grand Ballroom of the Stevens Hotel.

Headquarters

The Stevens Hotel will be the official headquarters of the Association during the meeting. It is desirable that those who expect to attend the meeting and wish hotel reservations should make early application.

Places of Meeting

All meetings will be held in the Stevens Hotel, Michigan Boulevard at Balboa Drive.

The arrangements for the meetings are as follows: Opening and Closing General Meetings, Grand Ballroom; College and University Department, North Ballroom; Secondary-School Department, Boulevard Room; Parish-School Department, Grand Ballroom; Seminary Department, Private Dining Room No. 2; Minor-Seminary Section, Private Dining Room No. 1; Deaf-Education Section, Private Dining Room No. 5; Blind-Education Section, Private Dining Room No. 6.

Public Meeting

An outstanding event of the convention will be a public meeting for the clergy and laity on Wednesday, April 8, at 8:00 P. M., in the Grand Ballroom of the Stevens Hotel. Addresses will be delivered by speakers of national prominence.

Registration Headquarters

Registration headquarters will be established in the Exhibition Hall, Stevens Hotel.

Information desks will be set up in the Exhibition Hall and the Lobby of the Stevens Hotel.

Mail addressed to N. C. E. A. Convention, Stevens Hotel, Chicago, Ill., should be called for daily.

Reservations for Sisters

Sisters from outside the city of Chicago who desire to make reservations for the convention should write to Rev. Stanley C. Stoga, 755 N. State St., Chicago, Ill.

Sisters who stay at the Stevens Hotel will find it convenient to attend Mass at St. Mary's Church, 9th St. and Wabash Ave.

Transportation

In order to avoid any inconvenience, travel arrangements by railroad or plane to Chicago and return should be made well in advance of the meeting.

Daily Luncheon

The various restaurants of the Stevens Hotel provide excellent facilities for daily luncheon. Arrangements have been made to reserve certain sections of the Coffee Shop and Continental Room for the Sisters in attendance.

Admission by Badge

Admission to the various sessions of the convention may be had by those who possess a convention badge. This convention badge may be obtained at the Registration Desk in the Exhibition Hall, Stevens Hotel.

Badges will be issued to:

- (a) Members who present their membership card. (A membership card has been mailed in advance of the meeting to every member who has paid dues for the year ending June 30, 1942.)
- (b) Registrants who pay at least the minimum membership fee (\$2.00).

Note: Visitors are welcome to attend the General Meeting, the Exhibit at all times, and with the approval of presiding officers the meetings (except business session) of certain Departments and Sections.

Exhibit

The Commercial Exhibit will be held in the Exhibition Hall, on the lower level of the Stevens Hotel. This is convenient to all meeting rooms.

All who attend the convention are urged to make frequent visits to this Exhibit.

Stevens Hotel Rates

From the time of arrival of persons attending the convention until departure, the following schedule of rates will prevail:

Single room with bath, \$3.25, \$3.75, \$4.00 and up per day.

Double room with bath, \$4.75, \$5.25, \$6.00 and up per day.

Twin bedroom with bath, \$6.00, \$7.00, \$8.00 and up per day.

Suite, small, parlor and connecting twin bedroom for two persons \$11.00 and \$12.00 per day; for one person, \$10.00 and \$11.00 per day.

Suite, large, parlor and connecting twin bedroom, \$15.00, \$16.00 and \$18.00.

In addition to the above, the Stevens Hotel has set aside certain rooms for accommodation of Sisters at special rates.

Places to Say Mass

The Reverend Clergy will find it convenient to celebrate Mass at the following churches:

St. Mary's; Rev. John E. Burke, C.S.P., Pastor, 911 S. Wabash Ave.

St. Peter's Church; Rev. Leander Conley, O.F.M., Pastor, 816 S. Clark St.

Cathedral of the Holy Name; Right Rev. Joseph P. Morrison, Pastor, 730 N. Wabash Ave.

St. Patrick's Church; Rev. Thomas J. Hayes, Pastor, 718 W. Adams St.

Priests who desire to make arrangements in advance should write to Very Rev. Msgr. John J. Kozlowski, 755 N. State St., Chicago, Ill.

Payment of Dues

It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work.

Publications of the Association

Copies of the previous reports and other publications of the Association may be obtained by writing to the office of the Secretary General. Copies of the early reports are available only for libraries and educational institutions.

INTERNATIONAL POST-WAR RECONSTRUCTION *

RT. REV. JOHN A. RYAN, D.D.,

Director, Social Action Department, National Catholic Welfare Conference, Washington, D. C.

By way of introduction to this address, I shall submit a few short paragraphs from a paper read by the Reverend A. Muller, S.J., LL.D., of Antwerp, before the International Catholic Peace Congress, August 21, 1938, at The Hague. His production was entitled "The Organization of International Society." Here are the excerpts:

The nineteenth century has rightly been called the century of the social problem; the twentieth will in all probability be the century of the international problem. The Church's teaching offers for both of these a satisfactory solution. As Catholics, however, have ignored, or have not obtained a satisfactory grasp of the former problem, so also they have allowed themselves to be outdistanced in the social sphere by "architects whom God has not authorized to build." (*Mit Brennender Sorge.*)

In the problem of international relations there are in conflict two diametrically opposed theories—*Nationalism* and *Internationalism*—which clash, just as in the previous century *Individualism* and *Socialism* clashed in dealing with the problem of social relations.

The majority, indeed, one might say the very large majority, of Catholics in the last century decided for individualism, being anxious to protect the legitimate prerogatives of human liberty as against a socialism which they feared would be a tyranny reducing all to a dead level. Today the majority—is it an exaggeration to say the very large majority?—of Catholics stand for nationalism, realizing as they do the duties imposed by filial piety in regard to the fatherland whose rights the international socialist ignores and whose existence he threatens.

I had the pleasure of hearing this very able address by the distinguished Belgian Jesuit in those far off August days

* Address given at meeting of the Catholic Conference on Industrial Problems, Pittsburgh, Pa.

of 1938. Although the gathering before which he spoke called itself an *International Catholic Peace Congress*, it comprised representatives from only six countries, including the United States. Some of the European countries, e.g., Denmark and Sweden, had no Catholic peace societies; others, e.g., Germany and Italy, would not permit their Catholic nationals to attend any peace conference; Spain was in the midst of a civil war, while Portugal and Switzerland, like the Scandinavian countries, seemed to lack a Catholic organization which might send delegates to an International Peace Congress. Nevertheless, the sponsoring organization decided to hold another International Catholic Peace Congress in 1940, at Lille. Before the appointed date, that city had fallen, with the remainder of France, before an invader who cherished, not international peace but international war.

One statement in the quotation from Father Muller's paper calls for brief comment. He said: "Today the majority—is it an exaggeration to say the very large majority?—of Catholics stand for nationalism. . . ." I do not think that this is now the dominant Catholic attitude. If the majority of Catholics throughout the world have not abandoned nationalism and become sane internationalists, then an address on "International Post-War Reconstruction" before a Catholic audience is almost meaningless.

International post-war reconstruction is a complex, bewildering, and baffling subject. Although I am not expected to cover the whole ground, but only the economic phase, I must take notice of the political aspect, insofar as it will determine a reconstruction of the economic order. The question that I am to discuss is really twofold: What kind of economic reconstruction is desirable? By what means can it be effected? The answer to the latter question is necessarily in terms of politics and political organization. Let us give it first consideration.

I. The Political Aspect

In his Christmas Message, December 24, 1939, the Holy

Father declared: "A fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large and small, strong and weak." This proposition clearly implies that every nation should have the power to determine its own economic life, including economic reconstruction, instead of being compelled to live under an economic system imposed by some foreign state. This is the *National* political element in post-war economic reconstruction.

In his discourse to the Minister of Haiti, November 10, 1939, the Pope expressed a wish for:

a stable, fruitful international organization such as is desired by men of good will, an organization which, respecting the rights of God, will be able to assure the reciprocal independence of nations big and small, to impose fidelity to agreements loyally agreed upon, and to safeguard the sound liberty and dignity of the human person in each one's efforts towards the prosperity of all. . . .

In the last of the Five Conditions for Peace laid down in his Christmas Message of 1939, His Holiness called for:

the establishment of juridical institutions which serve to guarantee the loyal and faithful fulfilment of terms (of peace) and, in case of recognized need, to revise and correct them, . . .

These recommendations for a "stable international organization" and "juridical institutions" to guarantee and, whenever necessary, to revise and correct the provisions of the peace settlement, denote the *International* political element of post-war economic reconstruction.

Comparable with the first of these papal declarations is Point Three of the Atlantic Charter:

They respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

Commenting on Points Four, Five, and Six of the Atlantic

Charter, Dr. Shotwell's "Commission to Study the Organization of Peace" declares that they are "impossible of realization except through some form of international government." Both the Pope and the two most powerful secular statesmen of today agree in demanding not only national independence for every people but some form of international organization to provide and guarantee better conditions for all peoples.

What precise form should the international organization take, and how much power should it have? Happily for myself—and for you—I am not required to answer these questions tonight; nor do I know of any answer yet offered which has been accepted by all the various persons and organizations that have devoted special study to them. I content myself with the following three propositions:

First, an international organization is absolutely necessary;

Second, it will need more comprehensive scope and power than was possessed by the League of Nations, but it cannot have all the authority of a unitary, all-inclusive, super-state;

Third, it will require all the individual states to give up a considerable degree of national sovereignty.

Concerning the second of these propositions, I would recommend for consideration the section on "A World Commonwealth of Nations" in the pamphlet, published a few months ago, by the Catholic Association for International Peace, and entitled "The World Society." At one place in this publication, a "World state which would break down national loyalties and hemispheric barriers," is dismissed as idealistic and utopian; and preference is expressed for a "federal structure which would distribute authority among nations, regional federations, and a Commonwealth of Nations."

With reference to the third proposition. I quote a short paragraph from the paper by Father Muller which I cited at the beginning of this address:

The idea of society is inseparable from the idea of social authority and this latter in its turn evokes the

idea of a subordination and a submission which are *utterly incompatible* with that complete independence and absolute authority which hitherto modern states have constantly claimed.

Concerning the general project of an international organization, I would commend to all Catholics, especially those who have been so misled by partisan politics as to scoff at the very name of "internationalism," another excerpt from Father Muller's paper:

The existence of an international society is in accord with God's design as a result of man's natural sociability. It is for human wisdom to organize that society. Immense efforts have been directed to this end and Catholic public opinion has *unfortunately* not taken its proper share.

II. The Economic Aspect

How and along what lines is post-war economic reconstruction to be accomplished? None of the more prominent answers to this question has won complete acceptance. With regard to the underlying ethical principles, there exists a notable measure of agreement. Although most of these principles are found in various utterances by Pope Pius XII, I shall quote only two. In his radio address on Pentecost, June 1, 1941, the Holy Father said:

Every man as a living being gifted with reason, has in fact from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man and to the juridical statutes of nations to regulate in greater detail the actuation of this right.

His Christmas Message of December 24, 1941, includes the following:

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

As in the excerpts given above from his statements on

the political foundations of reconstruction, so here, the Pope describes, respectively, the rights of the individual in relation to his own state and his rights against other states. Both rights are, of course, primarily economic, natural, congenital, and a part of man's moral heritage as a human being.

Point Four of the Atlantic Charter pledges the respective countries of the signers to:

endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

Point Five expresses the desire to:

bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security.

Point Six hopes for peace which "will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want."

About the ethical excellence of these Atlantic Charter proposals, promises, and aspirations, no honest man, certainly no Christian, can entertain doubt or misgiving. Concerning the methods by which these lofty aims are to be realized, only Point Four is specific, and it is so only in a general way.

The baffling character and the complexity of post-war reconstruction have been well summarized in the Second Report of Dr. Shotwell's "Commission to Study the Organization of Peace":

The task of reconstruction after this war will be far greater than before. This war activity covers a far wider area; it involves more nations, more persons and things; its power of destructiveness is much greater; political disunity and confusion have been fomented, and the foundations of human trust and of law and order, have been knocked out from beneath us. Most

of the nations of the world maintained their independence during the First World War; there were more neutrals and they were less directly affected; the area of battle was confined to the Atlantic Ocean and to part of Europe. The present war spreads over the seven seas, and involves all continents in its effects. The loss of life, the interruption of trade, the injury to industry, the starvation and unemployment will be many times multiplied in the present war. The increasing dependence of peoples upon each other makes far more disastrous the wrecking of the system of trade and financial intercourse.

The Shotwell report deals almost entirely with the *Transition Period* between the end of the war and the establishment of a "permanent world order." My task this evening is much simpler. I shall begin where the Shotwell report leaves off, and discuss briefly some of the important problems involved in economic reconstruction after the transition period, when the world situation calls for something permanent.

What kind of economic order do we want after stabilization has been achieved? Not a few students of the subject desire or expect some form of collectivism. Some of these declare that a world revolution is inevitable, the outcome of which would be communism. I do not accept this undesirable inevitability. Nor do I think that the milder form of collectivism known as socialism is necessary, probable, or desirable. The hypothesis of a Nazi or Fascist world order I do not consider, because it implies the defeat of the United Powers.

In its essentials, the capitalist system will probably continue after the war in the great majority of the more important countries. By the capitalist system I mean merely private ownership and operation of the bulk of the instruments of production. Decidedly I do not mean capitalism in its historic sense, which I have elsewhere defined as "private ownership and private operation of the means of production in such a way as to pay the lowest practicable wages, obtain the highest possible rates of profit and in-

terest, and secure the maximum of economic domination." That arrangement has already been considerably narrowed, limited, and modified in more than one country, and the process of mitigation and reform should be carried very much further. Labor-sharing in management, profits, and ownership should become general as rapidly as feasible. More important and fundamental is the system of occupational groups recommended by Pope Pius XI. Its general adoption is the only possible salvation of capitalism and the only enduring preventive of collectivism. Not only should the occupational group system be established within the individual countries, but many of its elements might well be introduced by international action in economic regions comprising several states.

The principle of international economic collaboration was positively, although in general terms, endorsed by Pope Pius XI in the following brief paragraph:

Further, it would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help. (*Forty Years After*, N. C. W. C. edition, p. 29.)

"Prudent pacts and institutions" indicate the essence of the international cooperation that will be required to achieve post-war economic reconstruction. Which are the most important changes that should be included in reconstruction? Which are the greatest reforms that must be adopted for the promotion of social justice and international peace?

Many, if not most, of the answers to these questions have stressed freedom of trade and access to raw materials. It is frequently asserted that the absence of these requisites was the main cause of the now-raging war. Germany, Japan, and Italy, it is asserted, were deprived of many goods which they sorely needed, through preferential tariffs, quota systems, and exchange restrictions. It is contended, moreover, that if these countries had possessed colonies they would have been able to obtain the goods of which they were

deprived, and are still deprived, through the above-mentioned restrictions and discriminations.

In these complaints, there is some truth, combined with much exaggeration. When Germany possessed colonies she drew therefrom only one-half of one per cent of her raw materials. Italy got even less important supplies from Ethiopia. Japan has, indeed, obtained large quantities of useful and necessary materials from Manchuria, which is not a colony, but an area raped from China. If the Axis powers should win this war, they would have ample access to all the raw materials, and every other kind of materials, that they need and covet—and on their own terms. Since they are not going to win, this is no solution of their difficulties.

As a matter of fact, however, the colonial lands of the world produce a much smaller quantity and variety of raw materials than is generally supposed. Most of the world's basic commodities are found in non-colonial areas, the only conspicuous exceptions being tin and rubber. Consequently the problem of making a better apportionment of raw materials, of putting them within reasonable reach of the "have-not" countries is only in a minor degree bound up with the distribution or the redistribution of lands having a colonial status.

The contention that many countries cannot obtain the raw materials that they need through fair exchange has considerable validity. The nations that possess or control some of the most important raw materials are not always willing to exchange them on fair terms. Many raw materials are controlled by monopolistic combinations, either national or international. As examples of national combinations, some of which no longer exist, indeed, may be cited the Chilean control of sodium nitrate, the Japanese monopoly of camphor and the American Aluminum Company's control of bauxite; among the international combinations, the Franco-German potash syndicate, the bismuth cartel, the copper export cartel, and the international zinc cartel. As a rule,

these raw-material combinations do not behave more generously toward foreign purchasers than do monopolistic concerns in control of manufactured products when dealing with their fellow citizens. They charge "all that the traffic will bear." Through preferential arrangements with the dominions, such as the Ottawa Treaties of 1932, and through political control of non-self-governing colonies—as distinguished from the self-governing dominions—Great Britain can dominate their markets and direct their imports.

Obviously all such interferences with freedom of trade should be discontinued as soon as possible. Point Four of the Atlantic Charter promises access on equal terms by all states, great or small, victor or vanquished, to the trade and raw materials of the world. The fulfilment of this promise would put an end to all such discriminations and preferences as those just described. Unfortunately the promise is qualified by the ambiguous phrase, "with due respect to existing obligations." This exception could be so construed as to nullify all the hopeful language of Point Four. However, such an interpretation and effect could hardly have been intended by Roosevelt and Churchill. Possibly they had in mind only commitments embodied in formal and solemn treaties.

More comprehensive and important than these discriminative devices is the whole system of protective tariffs. They all interfere with freedom of trade and access to raw materials, and to every other kind of material. They are established not only by relatively poor and weak nations but by countries as powerful as the United States. For their continuance there are only two justifications. A few, a very few, countries are so poor in natural resources that almost all of their products can be provided more cheaply outside their borders. To such peoples only three choices are available: they can abandon their homelands, even as the occupant of a submarginal farm can and should go elsewhere; they can starve on account of their inability to undersell imported goods; or they can impose protective tariffs which will keep out most imports and render their

country "self-sufficient" on a relatively low standard of living. I do not undertake to say which of these harsh choices ought to be adopted by any people.

Happily the great majority of nations are in no such dire condition. Most countries would be better off under the policy of free trade. In that situation each would produce those goods which it can turn out "to the best advantage," and exchange its surpluses for the goods which it either cannot produce at all, or cannot produce so cheaply as other countries.

This is the classical theory of free trade vs. protectionism. It is still valid, as a general principle. However, no prudent nation can afford to ignore the existence of established tariffs. This is the second justification of protectionism, but it is only transitional and temporary. It is comprehensively illustrated by the history of sugar production in the United States. The American sugar industry is uneconomical. It should never have been permitted to get established; for sugar imported from Cuba, the Philippines, and Hawaii, could, in the absence of tariff barriers, be sold here much cheaper than the American product. Thanks to the tariff duties, however, we have the incubus of a sugar industry, in which many millions of dollars have been invested and upon which tens of thousands of persons depend for a livelihood. Abolish the tariff on sugar and very little of the domestic industry would be able to survive, unless through a system of direct bounties.

In my opinion, the United States should never have adopted the policy of a protective tariff. We can produce most goods so much more efficiently and cheaply than any other nation that we could with advantage to ourselves and with great good example to the rest of the world have established complete free trade. "Infant industries" could have been fostered, so far as this was deemed advisable, through a system of direct bounties, to be withdrawn when the "infants" became able to stand on their own feet. As things are now, the only course that we can follow, consistently with social justice, is to reduce our tariffs as rapidly as

feasible and to subsidize for a term of years all important industries which would not survive without such artificial assistance.

I have spent some time in describing the position of America with regard to free trade, because it well exemplifies the difficulties which will confront the international organization when it attempts to obtain a better economic world order through a more liberal system of exchanges between the "have" and the "have not" nations.

Nor is this the most difficult phase of the situation. It is sometimes asserted that the question of raw materials is a false issue; that, save for artificial interferences with exports, any nation can obtain all the raw materials that it needs if it has the money to pay for them. This generalization is too simple. In the first place, the problem of paying for imports of raw materials, or of any other goods, is not that of having enough money to send across the national frontiers. In international trade, goods are, for the most part, not exchanged for gold nor for national currencies.

Few if any countries possess sufficient surplus gold to export year after year in return for any considerable amount of raw materials. Obviously, the imports cannot be paid for in the *national currency* of the importing country. If that arrangement were feasible, no problem would arise out of unfavorable balances of trade, for the unbalance would quickly disappear through the shipment of the appropriate amount of paper money. Except in temporary and particular situations, a country must pay for foreign goods in the form of services or other goods. This is as true of raw materials as of artificial products.

Why cannot such an exchange be peacefully and fairly effected? Does not the country which has a surplus of raw materials need to import finished goods or some kinds of raw materials? To the latter question we can immediately give an affirmative answer. No country is completely self-sufficient economically. Even the United States has to bring from abroad large quantities of a large variety of

commodities, both raw and manufactured. This is strikingly illustrated by the almost complete cessation of our supply of rubber since a hostile Japan has shut it off by attack upon the Dutch East Indies.

Suppose that the country possessing the raw materials does not want or need all the manufactured goods which are offered in exchange for the raw materials. Obviously, the "offering" countries cannot then obtain all the raw materials that they have "the money to pay for." Suppose, on the other hand, that several highly developed industrial countries are specializing in the production of certain staples. Japan, Britain, the United States, Germany, even India and China, are equipped to produce indefinite quantities of textiles. If they all could find foreign markets to absorb their exportable surpluses of these commodities, they would all be economically happier than they are today. If each of them could exchange in foreign markets all its surplus products for goods which it needs or desires, the menace of wars from economic causes would become negligible. Despite our just indignation against Japan for her treachery at Pearl Harbor and for the deception that she practiced in the discussions with our Secretary of State; despite her forcible subjugation of Korea; despite her outrageous attack on China—let us bear in mind that Japan would probably have perpetrated none of these international crimes if she could have obtained adequate markets for the goods that her economy is fitted to produce. Very appropriate here is the statement of the Holy Father, December 24, 1941, already quoted:

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

The difficulties described in the immediately foregoing paragraphs show that the remedies suggested by many of those who have written on post-war reconstruction, are en-

tirely too simple. For example, here is the statement adopted by Oswald Garrison Villard, Frederick Libby, and others: "Free access to raw materials and to all markets and trade routes, in order to bring about full employment of capital and labor everywhere in the world."

Evidently that would not be sufficient. Mere freedom of access to raw materials, markets, and trade routes would not bring about "full employment of capital and labor everywhere in the world." Desirable as these conditions are, they do not touch the difficulty that confronts several mass-production countries competing with one another for inadequate foreign markets. It is a baffling problem—probably the most discouraging of all the problems involved in post-war economic reconstruction.

Apparently there is only one solution, difficult as it may be of application. The international authority will have to distribute the world demand for certain mass-production staples among those mass-production countries whose combined potential output exceeds the capacity of the world market. In other words, market quotas will have to be allocated to the several competing countries, in accordance with their respective needs and capacities in the world economy.

I repeat that this is a baffling problem. It will be insoluble unless the international organization adopts the method and the spirit advocated by the Holy Father in his Christmas Message last December:

Such a new order, which all peoples desire to see brought into being after the trials and the ruins of this war, must be founded on that immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men: that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all states with such a unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force.

Like a shining beacon, this moral law must direct

by the light of its principles the course of action of men and of states, and they must all follow its admonishing, salutary and profitable precepts if they do not wish to abandon to the tempest and to ultimate shipwreck every labor and every effort for the establishment of a new order. . . .

Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other states, no matter what may be their territorial extension or their capacity for defense. . . .

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

Happily, there is some reason to hope that the tasks of post-war reconstruction will be undertaken and carried out with more attention to spiritual and ethical values than was the case twenty-three years ago. Very encouraging is the prominence of the spiritual note in secular discussions and proposals concerning the post-war world order. As one illustration of this development, I submit some excerpts from a pamphlet, entitled, "Comment on the Eight-Point Declaration of President Roosevelt and Prime Minister Churchill," published by Dr. Shotwell's "Commission to Study the Organization of Peace." On page 13 appears the following paragraph:

One word, found in the Eight Point, deserves special consideration. It is unusual to find statesmen using such a word as "spiritual"; and its use by these two statesmen illuminates their own feelings as to the issues now at stake, and recognizes the character of the sentiments of their peoples. There is a widespread conviction that disregard for fundamental moral principles led to the present conflict, and that for its solution we must return to those principles.

Finally, I quote those magnificent words of President Roosevelt, in his response to the pledge of loyalty given to him by the Catholic Hierarchy:

We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations.



THE STEVENS HOTEL

The National Catholic Educational Association

B U L L E T I N

VOL. XXXVIII

MAY, 1942

No. 4

LETTER FROM PRESIDENT ROOSEVELT

CABLEGRAM FROM HIS HOLINESS, POPE PIUS XII

GENERAL RESOLUTIONS

ADDRESS OF MOST REV. SAMUEL ALPHONSUS STRITCH, D.D., Archbishop of Chicago

At the Thirty-ninth Annual Meeting of the National Catholic
Educational Association, Chicago, Ill.

STABILITY IN THE ARTS COLLEGE REV. JULIUS W. HAUN, Ph.D., D.D., St. Mary's College, Winona, Minn.

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WASHINGTON, D. C.

A LETTER FROM
THE PRESIDENT OF THE UNITED STATES
TO THE PRESIDENT GENERAL OF THE
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The National Catholic Educational Association was honored by a letter from Franklin D. Roosevelt, President of the United States, on the occasion of the Thirty-ninth Annual Meeting of the Association, held at the Stevens Hotel, Chicago, April 7 to 9, 1942.

The letter addressed to the Most Reverend John B. Peterson, Bishop of Manchester and President General of the National Catholic Educational Association, was read at the opening General Meeting of the Association on Tuesday morning, April 7.

The following is the text of the letter:

THE WHITE HOUSE
WASHINGTON

“April 1, 1942.

‘Dear Bishop Peterson:

“It is of deep significance that The National Catholic Educational Association will hold its annual national convention in this time of grave crisis in the affairs of the nation and of the world. Those who participate will realize that such freedom of assembly is denied in all the countries of the world which today are held in slavery by the enemies whom we are fighting.

“That simple statement makes clear as the noonday the issue at stake in the tragic conflict which the world now witnesses. Happily, in this country, we do not have to debate freedom of conscience. It is our birthright because of the wisdom and foresight of the Fathers of the Constitution, who in ordaining freedom of conscience established as a corollary, freedom of education and the right of assembly.

“We must defend this birthright against every totali-

tarian and pagan assault and to that end we have pledged every resource of manpower, money and materiel and will fight shoulder to shoulder with lovers of freedom wherever freedom is assailed.

"I rejoice to know that the object of your organization, as stated in its constitution, is "to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education."

"I trust that the Chicago convention will in wise deliberation and constructive action further the achievement of that high purpose. Please extend my cordial greetings to all who participate.

"Very sincerely yours,

"FRANKLIN D. ROOSEVELT.

"Most Reverend John B. Peterson, D.D.,
President General,
The National Catholic Educational Association,
1312 Massachusetts Avenue, N. W.,
Washington, D. C."

CABLEGRAM FROM HIS HOLINESS, POPE PIUS XII

The Association was also honored by the following cablegram from His Holiness, Pope Pius XII, in response to a message of filial homage extended to His Holiness by the delegates to the Thirty-ninth Annual Meeting:

"April 7, 1942.

"The Most Reverend Samuel A. Stritch, D.D.,

"Archbishop of Chicago:

"Deeply grateful for filial homage and jubilee congratulations, Holy Father felicitates National Catholic Educational Association on outstanding achievements and confers paternal apostolic blessing. Pledge abundant heavenly benedictions.

"(Signed) ARCHBISHOP CICOGNANI,
"Apostolic Delegate."

GENERAL RESOLUTIONS

The following resolutions were adopted at the closing session of the Thirty-ninth Annual Meeting of the Association in Chicago, April 10, 1942:

I

Our Holy Father, Pope Pius XII, is completing a quarter of a century in the Episcopate, and the whole Christian world joins with him in giving thanks to God. The joy that under other circumstances might have been his is swallowed up in profound sorrow. Everywhere in the world his children are being forced to drain the bitter chalice of war, and the peace he labored so mightily to preserve has disappeared from the face of the earth. To him we offer the homage of our affectionate loyalty and filial obedience. We assure him that we realize our responsibility for making Christian education a potent instrument for the restoration of the peace of Christ in the reign of Christ.

II

We are profoundly grateful to the President of the United States for the inspiring message which he sent to our convention. We pledge him our unswerving fealty and support and pray that God, whom he constantly invokes, may increase his strength to bear the tremendous burdens which weigh upon him because of his unflinching championship of the cause of freedom and justice. We are confident that under his inspired leadership the forces of evil will be vanquished, and men and women the world over will have restored to them their heritage of liberty and be able to live under conditions that befit the children of God.

III

Without stint or limit our schools and our colleges are enlisted in the service of our country. Because we are es-

sentially devoted to the things of Christ we realize that we have something very special to contribute to the national welfare in this critical hour. Our duty it is to God and to country to labor as never before to translate our faith into action in the classroom and in the laboratory, on the campus and on the playground, and in the community which we serve.

IV

A pagan conception of the State has fashioned in Nazi Germany an educational system dominated and directed by official bureaucracy which seeks to mold the minds and the bodies of the people to the autocratic purposes of a totalitarian government. Such a system is in direct opposition to the Christian ideal of education, and its evil fruits are abundantly manifest. They serve as an object lesson to the American people and should inspire us with an unyielding resolve to guard jealously our tradition of local control of schools, and to look with suspicion on any measure, however well-intentioned, that might eventuate in Federal domination of education.

V

The National Catholic Educational Association is deeply indebted to His Excellency, the Most Reverend Samuel Alphonsus Stritch, D.D., Archbishop of Chicago. We have met here at his gracious invitation and have been greatly honored by his personal participation in our deliberations. We cherish the inspiration which came to us from his address of welcome. It will ring in our hearts long after we have returned to our work and bring us light and courage to face the tasks that are ahead.

VI

We express our deep sense of gratitude to Very Rev. Msgr. Daniel F. Cunningham, Superintendent of Schools of the Chicago Archdiocese, and to his devoted associates for

their generous hospitality and for the splendid arrangements that were made for our comfort and convenience during the convention. We are grateful to Mr. John F. Bowman and to the management of the Stevens Hotel for the splendid facilities that were put at our disposal, and the friendly attention that was accorded us by the hotel's personnel.

ADDRESS OF

MOST REV. SAMUEL ALPHONSUS STRITCH, D.D.,
Archbishop of Chicago

Most Reverend Bishops, Very Reverend and Reverend Fathers, my dear Sisters, and Friends:

It is a pleasure for me this morning to welcome all of you to Chicago. There are very many reasons for my delight in having you assembled this year in convention here in Chicago. Not to tire you, I am just going to give you one of these reasons, a reason which seems to me to stand out among the others. If there is a single question which recurs to men today, time after time, it is: Where are the promises of our educators of yesterday? It cannot be said that this world tragedy came out of the lands of uneducated peoples. We would understand it if it were the explosion of unreasoned emotions of ignorant or primitive peoples. The fact is that with all its mockery of right, it sprang from the land which has been outstanding in the field of education, a country which more than any other country has influenced the structure of education in modern times, a country from which there has come in modern history a galaxy of brilliant scientists and fine scholars. The very terror of this catastrophe is not the work of ignorant people. It is the work of educated people. All the studies in the laboratories of yesterday which promised a blessed beneficence to mankind are being used to prosecute a war that the Holy Father calmly, in his Christmas elocution of 1939, said might easily have been avoided if leaders had been willing to sit at a table and discuss their problems in the light of reason, a war which our own President, right from its beginnings, tried so hard to avert.

No, it can't be said that what has come about in this world today has come out of uneducated and ignorant populations. The very philosophy which the aggressor nations

* Address at Opening Meeting of the Thirty-ninth Annual Meeting of the Association in Chicago, Tuesday morning, April 7, 1942.

are giving for their justification is a philosophy which only yesterday, in many of the great universities of the world, was taught and hailed as the dawn of a new day of progress. Plainly, this tragedy was manufactured by educated people, and not by the masses. And in its sorry progress, in many quarters, it has not met the expected opposition, because men in those quarters largely have lost their most precious convictions, and they lost those convictions in schools. Men, common men, are asking the question, Is the burden we have been carrying for schools, the burden which has imposed upon us so heavy a sacrifice, just another illusion? Didn't they tell us that the day of progress was ahead? Have the schools hastened the decadence of which all these things are but a symbol?

Now you, among educators, all alone, have warned and admonished that the drift was to chaos and not to progress. Standing for all that is best in modern education, you have clung to the core of true education and loudly proclaimed that if you take the Savior out of life, there is only darkness and confusion left. Laboriously, patiently, and sometimes with heavy hearts, you have tried to show men that human personality, human dignity, rights, duties, social solidarity, are things which call to the Cross for their beginning and their preservation. Time and time again you have proclaimed that you can't live contradictions, and that the materialism and nationalism of the universities of today will become the confusion of tomorrow's society.

Could anything better than the tragedy of the times prove your contentions? What ugly things—balance of power and spheres of influence and national breathing spaces—are before us today. And yet yesterday, despite the immorality innate in them, there were men who made them the formulas for a better world.

We are glad to have you with us if only to say to you that your proclamation, CHRIST IN THE SCHOOLS, is fully proven in the laboratory of the world's daily events.

But the reason which we started out to give you is not

just our pride in your past. In these times when we are thinking about our work in hand to win this war which an aggressor nation has brought us, you are able to delineate in clear outline the things for which we are fighting. These things—and let us epitomize them, embracing them all under the caption, OUR FREEDOMS, are things which call to the Moral Law and the Christian Ideal. You are here to do a great constructive work for your country by studying how the better you can clarify the meaning of OUR FREEDOMS. Show their origin, and make evident that without the Christian Gospel they have no support, no foundation, no significance. Your work these days is to beg and persuade all educators to try to understand that without religion there can be no rights, no duties, no solidarities, no freedoms, and that the shallow philosophy of yesterday's godless liberalism is as hopeless as the racism and supernationalism of Hitler.

We are glad to have you here these days. We know that you are going to make a great contribution in our war effort, that you are going to make it clearer and clearer to all how, discarding political objectives, there is at hand a great cultural crisis in the world, and how the only sane choice for men is Christ.

May I say to you, in the name of my clergy and my people, that during your stay in Chicago these days, we want you to enjoy our hospitality, of which we are very proud? Not far from where you are meeting this morning, in the long, long ago, as we tell history in the United States, before there was a Chicago, Father Marquette spent a winter, and just at this season, in the springtime, made a retreat in an Indian cabin. We feel, here in Chicago, that we have to be true to Father Marquette, that we have to make his prayer come true, that we have to realize his aspirations, and we are glad to spend ourselves and have others spend themselves with us in making this great city a mighty defense of Christian freedoms and the Cross the only shadow on the flag of the Stars and Stripes.

We hope that your deliberations will be all that we expect and that you anticipate. Catholic education has faced a hard struggle. Many of us are witnesses to much of the difficulties of that struggle, and yet the Catholic educator has always been serene and confident. With a sense of triumph in his heart, he has always known that the little minds, the shallow minds who try to make men live a contradiction, who tried to build schools, with no other power than the power to create universal doubt in the life of the world, would be found mortal. Today, he does not gloat over the facts that world events have proved his contention. Today, all the more, he is trying not only to better his own schools, trying not only to make his Catholic theology realized in a theology of education in his own schools, but he is trying and longing and laboring to make educators everywhere understand that not only materialism, not only nationalism, but only on the Gospel of Christ can you build the life of a nation, that only in the Gospel of Christ may men fairly and honestly say, We are fighting for our freedoms.

STABILITY IN THE ARTS COLLEGE *

REV. JULIUS W. HAUN, Ph.D., D.D.,
St. Mary's College, Winona, Minn.

There are two immediate and overwhelming tasks before our country today—to win through to victory over the forces of tyranny, and to write the terms of a peace which will assure freedom and justice and enduring tranquillity in this troubled world. The first of these tasks presses most upon our minds at the moment; but unless the second have also of our attention, the certain victory will spoil on our hands.

Now, in this first task of winning the war, every American must obviously play a part, as must every institution in America. But, also obviously, all such persons and institutions must make their contributions to the cause in that rôle which is adapted to their natures and lies within their true capacities. It will be the contention in this paper that the arts college, and specifically the Catholic college of liberal arts, can contribute best to this first task of winning the war by becoming a better arts college, and a more Catholic one; and that in the task of winning the peace its rôle is paramount and imperative. Far from yielding, under the impulse of our patriotic enthusiasm, to a new influx of that eroding process to which the college has long been subject, away from the liberal arts and toward the pragmatic, the arts college should turn rather to a recapture of its pristine aim and method of teaching men to think; the Catholic college should return to a more rigid discipline of teaching its students to think more thoroughly within the framework of our own eternally valid philosophy.

Nor is this statement a sounding of the slogan "business as usual" in things educational; it may be given an au-

[†] Paper read at the meeting of the Midwest Unit, College and University Department, N. C. E. A., in the Stevens Hotel, Chicago, March 24, 1942.

thoritative wartime text. The representative of the army, speaking at the Baltimore conference, asked that college men come to the forces with "well-disciplined minds," reminding the colleges that their regular subjects of "mathematics, languages, physics, chemistry, and general science create a well-ordered, well-disciplined mind"; "a soldier," said he, "should have a clear-cut idea of what is right and what is wrong: he should have sufficient foresight and mental discipline to establish proper convictions in his mind and the forthright courage to stand by those convictions even if it means a fight to destruction." This is literally an injunction to do that which is the traditional office of our colleges, the very purpose of their founding and of their long-time support—clear thinking to convictions of truth and right, and the character to make truth and right prevail. It is a challenge to do this now better than we have been doing it. Given such men, the armed services, with "the means and the methods of teaching highly technical subjects," can quickly add the technical training which they, and not we, are qualified to give.

Indeed, it is in that very fact of our inability to do where our proper rôle becomes so apparent. As arts college teachers, we have saturated ourselves with the inherited culture of the ages; we have specialized in knowing, in thinking, in appreciating, in synthesizing, in interpreting philosophically. The application of knowledge to skills is not in our line. Our field of activity is to discipline the minds of our students to ready understanding and accurate thinking toward the true, the beautiful, and the good, and to unfold the powers of their wills toward a tenacious clinging to the morally right. These are the traits of mind upon which the technician can build. Let us go on doing what we know how to do, so that he may have the materials for his building; only let us do it better than ever before.

An example of the erosive process and its unfortunate sequel has come into focus latterly in the lack of ability, on the part of arts college products, to cope with the mathe-

matics which wartime needs demand. Yet, higher mathematics was part of our inheritance; had we not abdicated, the job of the technician in shaping college men to the moment's needs in our race with time would have been an easier one. The conclusion lies on the surface: reinstate mathematics to the place from which that subject should never have been removed; and do our teaching with thoroughness and under a demand for such real proficiency as will befit the holder of the bachelor's degree.

Our other departments supply other needs, needs of a wartime economy: men and women who can read understandingly and write coherently and effectively our own language; who have an easy familiarity, rather than a dictionary-thumbing acquaintance, in foreign tongues; who know the history of our own and of other lands with all the economical, and geographical, and ethnological implications which are woven into the fabric, together with the growth of political institutions to their culmination in republican democracy; who are at home in the fields of scientific achievement, knowing content and method with a thoroughness ready for technical application; who have crowned their learning with that which gives shape to it all, and for which, intellectually, our colleges have their being, namely, a formal discipline in all branches of a Christian philosophy illumined by religion.

The keynote, then, of our wartime activity in the Catholic college of liberal arts should be to keep stable the content of the arts program, *but* to step up the pace and the serious thoroughness of our teaching to be in keeping with the grim seriousness of the times. It is this which we are qualified to do; we are not qualified as teachers of technicians. And in doing this we might advisedly go over our curriculum offerings to eliminate those pragmatic items which have eroded away so much of what the degree in arts should mean—all courses not mental-disciplinary in character, all courses whose titles and content indicate professional and technical training in methods, measurements,

techniques, and skills. Let them remain on the campus, if you will, but be extracurricular as far as the arts program and its degree are concerned, being rated for credit, not toward the bachelor's degree in arts, but toward the extracurricular certificate or license to which alone they are properly applicable.

If this program sounds idealistic, the plea must be that idealism is ours by right of heritage; that we were born of the idealism which is that of Christ and of His Church; that idealism is of the very stuff of traditional Americanism; that youth is naturally idealistic, and that we have not latterly sufficiently challenged youth's idealism. The opportunity to challenge it has been fashioned for us by the exigencies of war. Our thoughts be ideal, or be nothing worth.

Should any of our facilities, such as laboratories, lecture halls, etc. be of value to any agency of government toward the task of winning the war, it goes without saying that these should be offered for such use without reservation. Also, it is proper that civilian activities of wartime should find cooperation on the college campus in such forms as Red Cross work, civilian defense, the sale of government bonds, collaboration with the U. S. O. Our students are citizens of a nation at war, and their participation in these activities will contribute to that seriousness of outlook which we shall require in them for our campaign toward greater thoroughness in the specific aims of college residence.

In the second task before the nation, that of bringing our America through, still its former self as a land of individual freedom under law, into a world where justice reigns, the position of the college of liberal arts is simply critical. The formation of minds of broad view, with a high sense of continuity with the past, is our traditional undertaking. It is that kind of mentality which must be maintained and strengthened, both to preserve the fine things for which America has ever stood, and to build a

lasting peace on the firm basis of a sound philosophy of humanity. The technical school cannot do this; neither can the specialized departments of the university undertake it. The task is ours in the colleges of liberal arts. And it is doubly ours in the Catholic arts colleges, where broad learning is rooted in our scholastic philosophy, and made practical for the continuance of freedoms in justice and charity by the illumination of the pontifical encyclicals. To perform that task well, we must be untrammeled by the pragmatic seeking of skills; we must husband the hours required for the degree to things of the mind; and we must insist again upon thoroughness in all the disciplines which are ours.

Let me quote at this point some words spoken in this very place a few years since by Heinrich Bruening, chancellor of that Christian Germany which was forced to give place to the rising tide of Nazism. Speaking of that fateful hour when the ideals of freedom gave way to the principles of force, he said: "I have been struck in my own experience with the fact that even in the administration and in parliament, while we had a great number of first-class specialists, we had very few people who had a universalistic outlook, who could subordinate their special knowledge and their special aims to a general plan for the best of the nation." Sad words, those; an epitaph for liberal education in a nation dedicated to scientific technology. And he pleaded for the development, through education in that humanism and philosophy which we associate with the college of liberal arts, of a class of what he called, in no snobbish sense, "the intellectuals." These intellectuals, he said, "have in our time one main task. They must awaken the nation to a clear realization of what is essential, and prepare (its citizens) for a fight to the end for such principles." They are to "watch over the intrinsic ideals of the nation." They are to "have the power and the strength," drawn from an education which yields a universalistic outlook, "to fight for those last foundations

upon which our civilization rests." (Bulletin, Assoc. of American Colleges, Vol. XXIV, 1938.)

Here is the task of the Catholic college of liberal arts, in peace and in war. It is the task of Catholic education, in the structure of which the college is the key unit. The college is this unit, for it is the point at which the Catholic philosophy, which has colored all learning up to that level, comes into full view, both by formal training within the philosophical discipline, and by application of its tenets to the main fields of cultured thought; it is the very fountain-head from which flows the stream which, made life-giving at the altar of God, gives life to all the fields of Catholic education down the whole slope from university to kindergarten.

Our task is plain. We are equipped, if we do not permit our forces to be diluted, to accomplish that task. God grant us the clear vision, and the strength, and the wisdom to carry it through—for God, for His Church, for our Country.

The National Catholic Educational Association

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NOVEMBER, 1942

No. 2

ANNOUNCEMENT

of the

FORTIETH ANNUAL MEETING

BUFFALO, N. Y.

April 27, 28, 29, 1943

TEXT OF BISHOPS' STATEMENT ON VICTORY AND PEACE

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THE STATLER HOTEL

Official Headquarters, Buffalo Meeting

ANNOUNCEMENT

The Fortieth Annual Meeting of the National Catholic Educational Association will be held in the Hotel Statler, Buffalo, N. Y., on Tuesday to Thursday, April 27, 28, 29, 1943. The Association is welcomed to Buffalo by His Excellency, the Most Reverend John A. Duffy, D.D., Bishop of Buffalo, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

Local General Committee

Rev. Sylvester J. Holbel, General Chairman; Right Rev. John J. Nash, V.G., P.A., D.D.; Right Rev. Alexander Pitass, Ph.D., D.D.; Right Rev. Edward J. Rengel, V.F., LL.D.; Right Rev. Joseph Gambino; Very Rev. Timothy J. Coughlin, S.J.; Very Rev. Joseph M. Noonan, C.M., S.T.D., LL.D.; Very Rev. Thomas Plassmann, O.F.M., Ph.D., S.T.D.

Committee on Arrangements

Right Rev. William J. Schreck, Chairman, Convent accommodations for visiting Sisters.

Right Rev. Edmund J. Britt, LL.D., Arrangements for visiting priests to say Mass.

Rev. William P. Solleeder, Publicity for diocesan newspaper.

Inquiries in regard to local arrangements should be addressed to the Chairman, Rev. Sylvester J. Holbel, 35 Niagara Square, Buffalo, N. Y.

All other information in regard to the convention may be secured from the office of the Secretary General of the National Catholic Educational Association at 1312 Massachusetts Ave., N. W., Washington, D. C.

Religious Services

The meeting will open with Pontifical Mass on Tuesday, April 27, 9:30 A. M., in St. Joseph's Old Cathedral, Franklin and Erie Sts. St. Joseph's Old Cathedral is less than five minutes walk from the Hotel Statler.

Headquarters

The Hotel Statler will be the official headquarters of the Association during the meeting. It is desirable that those who expect to attend the meeting and wish hotel reservations should make early application.

Hotels and Daily Rates

From the time of arrival of persons attending the convention until departure, the following schedule of rates will prevail:

HOTEL STATLER (Headquarters)

Single room with bath, \$3.80, \$3.85, \$4.40 and up.
Double room with bath, \$5.50, \$6.05, \$6.60 and up.
Twin bedroom with bath, \$6.60, \$7.70, \$8.25 and up.

In addition to the above, the Hotel Statler has set aside the rooms on two floors for the accommodation of Sisters at special rates.

HOTEL LAFAYETTE (Within five minutes walking distance from Headquarters)

Single room with bath, \$2.75, \$3.00, \$3.30 and up.
Double room with bath, \$4.50, \$5.00, \$5.30 and up.

HOTEL BUFFALO (Within ten minutes walking distance from Headquarters)

Single room with bath, \$2.50, \$2.75, \$3.50 and up.
Double room with bath, \$3.50 and up.
Suites, \$6.00 and up.

Registration Headquarters

Registration headquarters will be established in the Exhibition Hall, Hotel Statler, 17th floor.

Information desks will be set up in the Exhibition Hall and the Lobby of the Hotel Statler.

Mail addressed to N. C. E. A. Convention, Hotel Statler, Buffalo, N. Y., should be called for daily.

Admission by Badge

Admission to the various sessions of the convention may be had by those who possess a convention badge. This convention badge may be obtained at the Registration Desk in the Exhibition Hall, Hotel Statler.

Badges will be issued to:

- (a) Members who present their membership card. (A membership card will be mailed in advance of the meeting to every member who has paid dues for the year ending June 30, 1943.)
- (b) Registrants who pay at least the minimum membership fee (\$2.00).

Note: Visitors are welcome to attend the General Meeting, the Exhibit at all times, and with the approval of presiding officers the meetings (except business session) of certain Departments and Sections.

Places of Meeting

All meetings will be held in the Hotel Statler, Delaware Ave. at Niagara Square.

The arrangements for the meetings are as follows: All General Meetings and Parish-School Department, Ballroom, ground floor; School-Superintendents' Department, Terrace Room, floor below Lobby. All other meetings will be held on the mezzanine floor in the rooms designated: College and University Department, Chinese Room; Secondary-School Department, Fillmore Room; Seminary Department, Georgian Room; Minor-Seminary Section, Parlor B; Deaf-Education Section, Parlor A; Blind-Education Section, Parlor C.

Committee Meetings

The Committees will meet in the following rooms located on the mezzanine floor, Hotel Statler, on Monday, April 26.

Committee on Membership of the College and University Department, Parlor A; Executive Committee of the College and University Department, Parlor A; Executive Commit-

tee of the Secondary-School Department, Parlor B; Executive Committee of the Parish-School Department, Parlor C; Executive Board of the Association, Parlor G.

Opening Meeting

The first general session of the Association will be held at 11:00 A. M., Tuesday, April 27, in the Ballroom, ground floor, Hotel Statler.

Public Meeting

An outstanding event of the convention will be a public meeting for the clergy and laity on Tuesday at 8:00 P. M. Addresses will be delivered by speakers of national prominence. An attractive musical program will be arranged.

Further details in regard to this meeting will be included in the Preliminary and Official Programs.

Closing Meeting

The closing general session of the Association will be held at 11:30 A. M., Thursday, April 29, in the Ballroom, ground floor, Hotel Statler.

Reservations for Sisters

Sisters from outside the city of Buffalo who desire to make reservations for the convention should write to Catholic School Department, 35 Niagara Square, Buffalo, N. Y.

Sisters who stay at the Hotel Statler will find it convenient to attend Mass at St. Joseph's Old Cathedral, Franklin and Erie Sts.

Places to Say Mass

Priests who desire to make arrangements in advance to say Mass may write to Right Rev. Edmund J. Britt, LL.D., 50 Franklin St., Buffalo, N. Y.

Transportation

In order to avoid any inconvenience, travel arrangements by railroad or plane to Buffalo and return should be made well in advance of the meeting. This is very important.

Daily Luncheon

The various restaurants of the Hotel Statler provide ample facilities for daily luncheon.

Exhibit

The Commercial Exhibit will be held in the Exhibition Hall, on the 17th floor of the Hotel Statler.

All who attend the convention are urged to make frequent visits to this Exhibit.

Payment of Dues

It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work.

Publications of the Association

Copies of the previous reports and other publications of the Association may be obtained by writing to the office of the Secretary General. Copies of the early reports are available only for libraries and educational institutions.

TEXT OF BISHOPS' STATEMENT ON VICTORY AND PEACE

The following is the text of "The Bishops' Statement on Victory and Peace," which was read and adopted at the Annual General Meeting of the Archbishops and Bishops of the United States, held at the Catholic University of America, Washington, D. C., November 11-13, 1942. The meeting was attended by one hundred and two members of the Hierarchy. The statement is signed "in the name of the Bishops of the United States" by the members of the Administrative Board of the National Catholic Welfare Conference.

Bishops' Statement

Our Country has been forced into the most devastating war of all time. This war, which is the absorbing interest of all the world, involves unquestionably the most important moral issue of today. Some nations are united in waging war to bring about a slave world—a world that would deprive man of his divinely conferred dignity, reject human freedom and permit no religious liberty. We are associated with other powers in a deadly conflict against these nations to maintain a free world. This conflict of principles makes compromise impossible.

While war is the last means to which a nation should resort, circumstances arise when it is impossible to avoid it. At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances.

Even while we meet here, the exigencies of war have driven our armed forces into unexpected areas of conflict in Africa. Our President, in letters addressed to the rulers of all the friendly nations concerned, has given solemn assurance that the United States has no designs of permanent conquest or sordid interest. Our aim, he pledged, is to guarantee to countries under temporary occupation

as well as to our own the right to live in security and peace. We Bishops are confident that the pledge of our Chief Executive, not lightly made, faithfully mirrors the mind and conscience of the American people. That pledge is in full harmony with the expression of high purpose which the President made to the Catholic Bishops of the United States when our own country was plunged into war: "We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

From the moment that our country declared war we have called upon our people to make the sacrifices which, in Catholic doctrine, the virtues of patriotism, justice and charity impose. In every section of this nation the voices of our Bishops have been heard. Their instructions, their pastorals, their counsels, their appeals for prayers are an encouragement and an inspiration to their flocks. Our priests as chaplains on the war front have inspired confidence in the men whom they so zealously serve. Our men in the armed forces deserve unstinted gratitude for their heroic services to our country and high commendation for the faithful practice of their religion.

In every diocese prayers have been incessantly offered, asking God's pardon for the sins of individuals and nations, begging divine mercy for all, pleading for a victory which will have the sanction of infinite justice and for an enduring peace founded on the love of God and the love of all men. Priests and people have earnestly prayed that the Holy Spirit may guide our President and all who share with him the heavy responsibilities of directing the war efforts and of winning the victory from which all peoples will derive a just and lasting peace.

In the discharge of our pastoral responsibility, we are gravely concerned about the world peace of tomorrow.

Secularism cannot write a real and lasting peace. Its narrow vision does not encompass the whole man, it cannot

evaluate the spirituality of the human soul and the supreme good of all mankind.

Exploitation cannot write a real and lasting peace. Where greedy might and selfish expediency are made the substitutes of justice there can be no securely ordered world.

Totalitarianism, whether Nazi, Communist or Fascist, cannot write a real and pasting peace. The state that usurps total powers, by that very fact, becomes a despot to its own people and a menace to the family of nations.

The Spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian.

In the epochal revolution through which the world is passing, it is very necessary for us to realize that every man is our brother in Christ. All should be convinced that every man is endowed with the dignity of human personality, and that he is entitled by the laws of nature to the things necessary to sustain life in a way conformable to human dignity. In the post-war world, the profit element of industry and commerce must be made subservient to the common good of communities and nations if we are to have a lasting peace with justice and a sense of true brotherhood for all our neighbors. The inequalities of nations and of individuals can never give to governments or to the leaders of industry or commerce a right to be unjust. They cannot, if they follow the fixed principles of morality, maintain or encourage conditions under which men cannot live according to standards befitting human personality.

Unfortunately, in our day we must wage a global war to secure peace. War is abnormal and necessarily brings on abnormal conditions in the life of a nation.

During the war crisis, free men must surrender many of their liberties. We ask our people to be united and prepared to make every sacrifice which our Government deems necessary for a just and enduring peace through the victory of our armed forces. We are confident that they will perform

their wartime duties gladly because they know that our country has been the defender, not the destroyer of liberties and has in the past always reestablished the full measure of peacetime freedom, on the conclusion of hostilities.

Our Government has announced that the war emergency makes it necessary to employ an unprecedented number of women in industry. While we are wholeheartedly cooperating with our Government in the prosecution of the war, we must, as shepherds of souls, express our grave concern about the Christian home in our beloved country in these crucial days. When mothers are engaged in industry a serious child-care problem necessarily arises. Every effort must be made to limit, as far as necessity permits, the employment of mothers in industry, particularly young mothers. Due provision in harmony with American traditions should be made for the day care of the children of working mothers. The health and moral welfare of mothers employed in industry should be thoroughly safeguarded. With a full realization of the role which women must play in winning the war and of the extreme measures that our Government must take, we ask that all try to realize the dangers involved, especially the moral dangers. We urge that there be a wholesome moral atmosphere wherever women are employed.

We know that patriotic mothers are generous in giving their sons to the defense of our country. We express their concern, and ours, about youths of 18 years of age who are now to be called to the armed forces. We hope that special moral safeguards will shield them, so that they may serve their country without moral blemish.

We express our deepest sympathy to our Brother Bishops in all countries of the world where religion is persecuted, liberty abolished, and the rights of God and of man are violated. Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a pre-meditated and systematic extermination of the people of this nation. The same satanic technique is being applied to many other peoples. We feel a deep sense of revulsion

against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith. We join with our Brother Bishops in subjugated France in a statement attributed to them. "Deeply moved by the mass arrests and maltreatment of Jews, we cannot stifle the cry of our conscience. In the name of humanity and Christian principles our voice is raised in favor of im-prescriptive rights of human nature." We raise our voice in protest against despotic tyrants who have lost all sense of humanity by condemning thousands of innocent persons to death in subjugated countries as acts of reprisal; by placing other thousands of innocent victims in concentration camps, and by permitting unnumbered persons to die of starvation.

The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our national heritage. We fully appreciate their many native gifts and aptitudes, which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th Anniversary of the establishment of the American Hierarchy, His Holiness said: "We confess that we feel a special paternal affection which is certainly inspired of heaven for the negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we

pray fruitful success for those whose generous zeal is devoted to their welfare." (*Sertum Laetitiae*—1939).

We send our cordial greetings to our Brother Bishops of Latin America. We have been consoled by recent events which give a sincere promise of a better understanding by our country of the peoples of Mexico, Central and South America. Citizens of these countries are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic. We Bishops are anxious to foster every worthy movement which will strengthen our amicable relations with the republics of this continent. We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue. A strong bond uniting in true friendship all the countries of the Western Hemisphere will exercise a most potent influence on a shattered post-war world.

We urge the serious study of the peace plans of Pope Pius XII which insist that justice be inspired by love,—first, love of God, and then love of every human being. "The command of love among individuals found in the Gospels," said Benedict XV, "differs in no respect from that which should reign among states and peoples" (*Pacem Dei*, Benedict XV, 1920). If we are not to have a Christian peace, then we shall be given only armistice and we shall begin to prepare for a third world conflict.

We conclude by urging, again, unceasing prayers: the prayer of all prayers by priests, the Holy Mass; prayers addressed to the Blessed Virgin that she will intercede with her Divine Son for mercy on a war-blighted world. We ask that Tuesday, December 8, the Feast of the Immaculate

Conception of our Blessed Mother, the Patroness of our Country, be set aside as a special day of prayerful supplication. In its observance, the priests and faithful of every diocese will follow the timely instruction of their Bishop. We recommend the recitation of the Rosary in common, both in our churches and in our homes. We trust that the children of our country will, in response to the many appeals of our Holy Father, offer their innocent prayers to God for peace. Let us all unite in praying for a victory and for a peace acceptable to God.

Signed by the members of the Administrative Board,
N. C. W. C., in the name of the Bishops of the United States:

EDWARD MOONEY,

Archbishop of Detroit.

JOHN T. McNICHOLAS,

Archbishop of Cincinnati.

SAMUEL A. STRITCH,

Archbishop of Chicago.

JOHN J. MITTY,

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Bishop of Toledo.

JOHN A. DUFFY,

Bishop of Buffalo.

The National Catholic Educational Association

BULLETIN

VOL. XXXIX

FEBRUARY, 1943

No. 3

ANNUAL CONVENTION CANCELED

PROBLEMS OF DIAGNOSTIC AND ELEMENTARY INSTRUCTION

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

High-School and Academic Dues

Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School-Superintendents' Dues

Each Superintendent in the School-Superintendents' Department pays an annual fee of \$5.00.

Parish-School Dues

Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

General Membership

Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association.

1312 MASSACHUSETTS AVE., N. W.,
WASHINGTON, D. C.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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ANNUAL CONVENTION CANCELED

In order to cooperate with the Office of Defense Transportation in its efforts to make the transportation facilities of the nation contribute as effectively as possible to the winning of the war, the Executive Board of the National Catholic Educational Association has voted to cancel the 1943 meeting, which had been planned for Buffalo during Easter Week.

Negotiations with the Office of Defense Transportation reveal very clearly that while that organization claims no authority to forbid the holding of conventions and meetings, it is convinced that no assemblies involving travel should be called together unless they contribute directly to the shortening of the war. Under the circumstances, the Executive Board feels that even at the expense of great sacrifice, the Association should be ready and willing to postpone the meeting, lest in the slightest degree the nation's war program should be impeded.

The annual convention of the National Catholic Educational Association is of the greatest importance to Catholic education in the United States. It offers those who are responsible for the conduct of our schools an opportunity to come together for the consideration of important educational problems and through the years has proven a splendid means for the mutual sharing of experience.

The various regional groups within the Association will hold their meetings as usual. In addition to these, ways and means will have to be found to bring similar groups and committees together for the discussion of special problems as they arise.

At the present time there are two committees appointed by the Executive Board for the purpose of making special studies. One of these, the Committee on Reorganization, has made considerable progress with its assignment. The other, the Committee on Mission Study, will hold its first meeting on March 3.

The publications program of the National Catholic Educational Association now includes over and above the bulletins issued by the national office, the College Newsletter, which is the organ of the College and University Department, and the bulletin of the Secondary-School Department. In addition to these, occasional newsletters will be issued by the central office. It is hoped that by means of these publications, the membership may be served and its interests be maintained.

PROBLEMS OF DIAGNOSTIC AND REMEDIAL INSTRUCTION

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According to the Thirty-fourth Yearbook of the *National Society for the Study of Education*, more than 3,000,000 children in the schools of our country are mentally and physically handicapped.

Many children are maladjusted socially, morally, and emotionally.

Many achieve to a degree far below their normal expectancy. Some are groping in the drudgery of drilling and memorizing, wrestling with materials from one to five years too difficult for them in their present condition of training.

Army and Navy officials criticize severely the nation's schools because so large a proportion of the selectees are deficient in the tools of study, particularly in reading and arithmetic.

Recently, P. G. Fitzgerald found that of 125 ninth-grade pupils, selected for remedial reading, 5 read on the third-grade level, 15 on the fourth-grade level, 75 on the fifth- and sixth-grade levels, and 30 on the seventh-grade level.

In a recent research, Preston in San Francisco and Oakland discovered, that 100 reading failures in grades 2 to 10, 72 were boys and 28 were girls, that there were no physical defects among the children of the group, and that they had I. Q.'s ranging from 90 to 140.

Preston reported the attitude of the parents as "worried, shocked, puzzled, hurt, and discouraged." She reported further than 85 per cent of the parents attempted to teach, but taught poorly doing more harm than good. She found that 91 per cent "got mad," "hollered," and "were annoyed beyond words."

She found that children still are taunted, ridiculed, and reproached with terms: "lazy," "dunce," "stupid," "idiot,"

and "feeble-minded." Let us remember that the little Bernadette was called "stupid," and was not Saint Thomas dubbed by some one the "Dumb Ox."

Durrell and Mother McQueeney found that the bright had difficulty in reading more often than the dull, in the studies they reported.

With from 40 to 60 in their classes, teachers recognize difficulties in a general way but are quite powerless generally to help the retarded children effectively. The individual child's needs often are neglected. Sometimes the child is given a remedy good for his neighbor, Mary Smith, because Mary shouts louder than he. Not infrequently he is overlooked because he is shy or quiet.

Discussion

Always a teacher must understand that she is instructing a child, guiding an individual, and not just teaching reading, writing, language, arithmetic, or spelling.

The teacher must know the importance of four words and their interrelations: *diagnose, remedy, prevent, motivate*. In helping a retarded child she must follow the logical steps of instruction:

- (1) *Appraisal of difficulties must precede remedial work.*
- (2) *Remedial instruction must be given in an interesting manner on the level of the child's ability.*
- (3) *In any long-time program, prevention is more important than remedial measures.*
- (4) *Correct motivation, that is dynamic interest in real values, must be developed gradually yet surely.*

Although prevention is recognized as most important in a long-time program, diagnosis and remedial work are made the subjects of this paper; they are absolutely necessary to save many children.

The problem of diagnosis, whether group or individual methods are used, is essentially a problem concerning the individual. If a child's difficulties are unknown to you, you can help him little. Diagnosis is a prerequisite to remedial

work. Questions which should be answered, as soon as possible, for each individual in a remedial group are:

- (1) What are the difficulties and deficiencies of this child?
- (2) How can these deficiencies be best discovered?
- (3) What are the causes of each of the deficiencies?
- (4) What measures can be taken to remedy the deficiencies of this child?
- (5) What are the abilities and dominant interests of this child?
- (6) How can this child use his abilities and interests best?
- (7) In what field and on what level should instruction and guidance begin?
- (8) How may this child achieve and attain the necessary abilities to read, write, and figure independently and effectively?

Methods of Appraisal and Diagnosis

In appraising the difficulties and deficiencies of members of the class, a teacher should begin for economy's sake with the group and work to the individual. The principle of individuation (or differentiation) will aid her. She should discover for each child: (1) his mental ability, (2) his achievement level in such tools as reading, language, arithmetic, and spelling, (3) his difficulties as they arise in learning, (4) his dominant interest, and (5) the physical, mental, and emotional causes of his retardation.

The teacher should use tests, inventories, scales, and schedules as needed. Above all she should use her common sense and judgment. She should continuously appraise, watching for change. Every small change as it arises should be noted. The smallest point may be the turning point.

Difficulties should be considered when they arise, not a month or year later. Change for the better should be utilized immediately, not a week or month later. Careful

consideration of a child's difficulties should be made. Treatment should be given to fit his needs.

Diagnosis should be thorough as well as continuous. Tentative diagnosis should precede remedial instruction, but diagnosis should continue throughout remedial work. Just as each of us needs an examination of conscience each day, so must the child come to be aware of each day's mistakes and shortcomings. Just as a sick person needs an M.D.'s careful examination to discover the nature of treatment, necessary to overcome a disease, so a retarded child needs careful diagnosis that remedial instruction may be correct and adequate.

Diagnosis should be certain. Just as a patient may die who is treated for chicken pox when he has small pox, so may a child fail because of excessive drill upon the arithmetic fundamentals when he is in need of instruction in reading to gain information. Similarly, a child may be frustrated and embarrassed when placed with a subnormal group when he needs glasses. In like manner a child may be harmed when given drill on many difficult words when he needs interesting materials on a level two grades earlier.

Guessing is dangerous when a fine young soul is at stake. Jumping to conclusions has ruined many a life, as every expert teacher knows. A master teacher as a master doctor makes a thorough examination before making judgments. Diagnosis to be good must be based upon valid examination and careful judgments.

The following are helpful as partial methods of diagnosis:

(1) *The mental ability of each individual of the remedial group should be determined.*

A valid and reliable test of mental ability should be used to determine the mental ages and intelligence quotients of children. The intelligence examination must be given carefully. Directions should be followed to the letter; the time, to the second. Among group tests which may be used for this purpose are: *Kuhlmann-Anderson Intelligence Tests*, the Educational Test Bureau, Minneapolis; *Henmon-Nelson*

Tests of Mental Ability, Houghton Miffling Company, Boston. Knowing the mental ability of the child, the teacher is better able to understand defects and difficulties as they are revealed by diagnosis.

(2) *Physical defects should be noted.*

Although the school physician examines the child once a year, the teacher must carefully observe him. The telebinocular and the ophthalmograph may be used in diagnosis, or if they are not available a child's vision may be checked with a Snellen Chart. Hearing may be tested if not by means of the audiometer, then by the watch or whispering test. If medical attention is needed the teacher can recommend a physician's treatment.

The classroom teacher should note evidences of:

- (1) Undernourishment or malnutrition.
- (2) Fatigue, nervousness, poor health, and underweight.
- (3) Probable defects such as adenoids, improper breathing, tonsils.
- (4) Poor hearing.
- (5) Poor posture.
- (6) Poor teeth.
- (7) Lack of kinesthetic ability.
- (8) Lack of coordination in eyes, vocalization, and other movements.
- (9) While eye trouble, nearsightedness, lack of visual acuity, double vision, faulty fusion, muscle imbalance, hyperopia and exophoria, lack of binocular vision, and astigmatism are matters for the ophthalmologist or oculist, the teacher may be the first to suspect defects and start the processes for remedial treatment.

(3) *The level of achievement of each child should be determined* in reading, language, arithmetic, and spelling by means of such batteries as the *New Standard*, the *Metropolitan*, or *Every Pupil* examinations.

By such testing a child may be found: a good speller, fairly good in arithmetic, but low in reading and language.

(4) *Diagnostic tests should be used when they are*

needed. After the teacher has discovered the field of a child's weakness, she may use a diagnostic test in that field. In a class of forty, she may discover that ten children are below expectancy in reading, five are below grade level in spelling, twenty are below standard in handwriting, fourteen are retarded in arithmetic, and twelve are low in English.

It may be that she will wish to concentrate on only one of the above fields in any one semester, while holding to a normal common-sense course of diagnostic and remedial work in each of the other fields.

Typical statistics indicate that a child may be up to standard in one of the tool subjects and retarded in another. A child who has done standard or normal work according to his mental brightness should not be made a subject for diagnosis and remedial work. The remedial group is generally large and burdensome enough without unnecessarily adding to it.

A very important question to be answered in the case of a child retarded in several subjects is: In which subject (tool) should he begin his remedial work? No general principle fits all cases. However, a teacher's judgment may indicate that a child who is retarded in arithmetic is so retarded because of a lack of ability in reading. In his case remedial work should be done in reading as a partial basis for remedial work in arithmetic.

A pupil may be retarded in reading because of a language difficulty. In such a case, some language instruction should precede the remedial reading program.

The choice of a diagnostic test depends upon the teacher's purposes and the validity, reliability, objectivity, administrability, discriminating qualities, and economy of the tests themselves. Because the speaker knows the following tests to be fairly helpful, they are mentioned here:

For diagnosis in reading:

- (1) *Gates Silent Reading Tests* (grades three to eight), Bureau of Publications, Teachers College, Columbia.

(2) *Gates Primary Reading Tests* (grades one to two), Bureau of Publications, Teachers College, Columbia.

(3) *Iowa Every-Pupil Test of Basic Reading Skills*, University of Iowa, Iowa City, Iowa.

(4) *Durrell-Sullivan Reading Examination*, World Book Company.

(5) *Gray's Oral Reading Paragraphs*, Public School Publishing Company, Bloomington, Ill.

For diagnosis in arithmetic such tests as:

(1) *Arithmetic Diagnostic Tests*, Archdiocese of New York, N. Y. C.

(2) *Compass Diagnostic Tests*, Scott Foresman & Co., Chicago.

(3) *Brueckner Diagnostic Tests*, Educational Test Bureau, Minneapolis.

(4) *Buswell-John Diagnostic Test*, Public School Publishing Company, Bloomington, Ill.

For diagnosis in English:

(1) *Charters Diagnostic Language Test*, Public School Publishing Company, Bloomington, Ill.

(2) *Clapp-Young Self-Marking English Test*, Houghton Mifflin Co., Boston.

(3) *Wilson Language Error Test*, World Book Co., Yonkers.

(4) *Franseen Diagnostic Tests in Language*, University of Cincinnati.

For diagnosis in Spelling:

(1) *Ayres Spelling Scale*, Russell Sage Foundation.

(2) *Iowa Spelling Scale*, Public School Publishing Company, Bloomington, Ill.

For diagnosis in handwriting:

(1) *Freeman Handwriting Scale*, Kansas State Normal School.

(2) *Gray's Score Card*, University of Texas, Austin, Tex.

With the help of tests and other aids, a teacher finds, for

example, the following symptoms and causes of retardation in arithmetic:¹

- (1) Low scores on survey tests.
- (2) Inaccuracy in computation.
- (3) Slow rate of work.
- (4) Failure to improve with practice.
- (5) Faulty methods of arrangement.
- (6) Lack of interest in the work.
- (7) Failure in the interpretation of the work.
- (8) Inability to restate the problem.
- (9) Inability to apply and use what has been learned.
- (10) Inadequacy of vocabulary.
- (11) Weakness in computational ability.
- (12) Deficiency in reasoning processes.

In arithmetic the teacher may discover a child's difficulties specifically by:

A. ANALYSIS OF WRITTEN WORK.² Written work may be studied carefully at leisure. It is a permanent record.

B. OBSERVATION OF PUPIL REACTION. The teacher may note faulty procedures such as counting, doing part of the problem again, and random or diffuse movements.

C. APPRAISAL OF ORAL RESPONSES. To view a child in action is often more revealing than to see the cold written record of his errors, for one may be able to see how he makes mistakes by observing him make them.

D. INTERVIEW MAY BE EMPLOYED.

- (1) With the pupil, to achieve *rapport*.
- (2) With the parent.
- (3) For diagnosis and teaching.

Buswell and John listed the following faulty procedures, for example, in carrying in column addition (Gr. 3 to 5):

- (1) Added carried number last.
- (2) Forgot to add carried number.

¹ Brueckner, Leo J., *Educational Diagnosis*, 34th Yearbook, National Society for the Study of Education, pp. 281-283.

² Brueckner, *op. cit.*, pp. 291-293.

- (3) Added carried number irregularly (sometimes first, sometimes last).
- (4) Wrote the number to be carried.
- (5) Carried the wrong number (49 the sum, carried 9).
- (6) Added the carried number twice.
- (7) Subtracted the carried number.

The Very Reverend Monsignor Kelly, Superintendent of Schools, Archdiocese of New York, discovered, for example, that many 6A children made mistakes:

Multiplying 72.03 by 9.3.

Dividing $\frac{3}{8}$ by $\frac{1}{2}$.

Expressing $\frac{3}{4}$ as a decimal.

That 7A pupils made many mistakes in addition, subtraction, multiplication, and division of decimals.

That a very high proportion had difficulty in determining how many cubic yards were the equivalent of nine cubic feet.

Similarly in *reading*, a child may be found to lack ability:

- (1) To understand the general significance of a paragraph.
- (2) To predict outcomes.
- (3) To follow directions.
- (4) To observe details.
- (5) To read orally with expression.
- (6) To use an index or table of contents.
- (7) To locate, comprehend, organize, or remember facts and information.

In like manner in *English*, a child may show a tendency to:

- (1) Poor pronunciation.
- (2) Faulty enunciation and articulation.
- (3) Run-on sentences.
- (4) Incomplete sentences.
- (5) Misuse of capitals.
- (6) Omission of periods or commas.
- (7) Wrong use of punctuation and capitalization.

Geoghegan, Parks, Knaphle, and Fitzgerald found in approximately 300,000 words of children's letters on third-, fourth-, and fifth-grade levels that 80 per cent of the language errors were made in 25 simple items such as proper use of the comma and that 50 per cent of the errors were made up of ten common mistakes all of them closely connected with the sentence.

If the sentence can be understood and written perfectly many of these mistakes can be eliminated.

In *spelling and handwriting* many little mistakes appear, such as failure to close the *a* and *o*, failure to cross the *t* and dot the *i*, or making of the *i* and *e* exactly alike and placing the dot half way between them.

(5) *The fifth approach to diagnosis may be through the child's interests (or lack of interest).* A good inventory may be used to assist in cataloging the interests of each child in the remedial group.

Such questions as the following may bring answers which will help one to teach the child more effectively.

- (1) What is your favorite character in story books?
- (2) What work do you like to do?
- (3) What do you want to be when you grow up?
- (4) What things would you like most to have?
- (5) What do you like best?
 - (a) animals
 - (b) books
 - (c) dolls
 - (d) objects
 - (e) tools
 - (f)
- (6) Check the kind of reading you enjoy most:
 - poetry short stores novels essays
 - funnies editorials magazine articles
- (7) What school subjects do you like very much?.....
- (8) What subjects do you dislike most?.....

We must know a child's interests in order that we can better guide and teach him. Father McGuckin in the Forty-first Yearbook, N. S. S. E., Part I, says in writing about the Catholic viewpoint on the philosophy of education, "Interest is the secret."

(6) *A sixth approach is through the environmental, intellectual, and school history of the child.*

"Promotions, failures, success, study habits, lack of persistence, lack of attention and interest, inability to get things done, and transfers, must be all taken into consideration" in planning the curriculum for each child.

"The intellectual history and the present state of maturity should be carefully studied. Records of intelligence examination results and the rate of growth should if possible be known.

"The environmental history should give evidence of the kind of home, community, parents, and companions the child has. In difficult cases one cannot know too much, if the child is to be thoroughly understood and effectively helped."³

(7) *A seventh approach, invaluable in diagnostic and remedial work, is the individual record folder.*

In it should be kept a record of results of testing—mental, physical, achievement, and diagnostic. Therein should be a record of assignments made and work completed. There should be a record of interests and changes in interests. There should be also an indication of change, of success, and of difficulties.

This individual record folder with its contents is helpful for:

- (1) It is a summary of child achievements; it should be reviewed and studied.
- (2) It may change as the child changes.
- (3) It can contain a log of the child's progress.
- (4) It should contain an enumeration of a child's achievements in an area of remedial work.
- (5) It may be used effectively as a basis for assignment.
- (6) It can contain a plan for guidance.
- (7) It is a record of progress.
- (8) It is in reality a book of reference.
- (9) It is a practical, useful, and scientific device.

³ Fitzgerald, James A., "Psychology in the Reading Clinic," *Elementary English Review*, vol. XIV, pp. 134-5.

(10) It should portray briefly to a high degree what has been done, what may be done, and what should be done to help the individual child in his learning.

Remedial Work

Remedial work is based upon diagnosis. Difficulties are overcome. When defects are discovered they are remedied. Deficiencies are corrected. The child is guided to effective learning and living. He is treated as an individual. It is impossible to treat remedial instruction in this paper specifically because of lack of time; therefore, the following general suggestions are made for instruction:

(1) Plan and follow a systematic remedial program.

(2) Base remedial instruction upon the results of diagnosis.

(3) Provide a pleasant environment for the retarded child—good lighting, homey atmosphere, and good study conditions.

(4) Utilize the principle of pacing. Begin with easy materials; increase the difficulties gradually. Diagnose continuously, noting the child's defects, abilities, and interests. Provide work closely related to interests and abilities.

(5) Consider each child an individual different from all others with difficulties and problems of his own.

(6) Help the child with his own difficulties not with some other child's.

(7) Help the child to learn but do not tire him with repetition of what he already knows.

(8) Use the principle of readiness. Motivate the child. Take advantage of his interests and moods. Determine readiness for certain types of work.

(9) Take advantage of change in the child—change in attitude, change in desire, change in interests, and change in attention.

(10) Challenge the child. Let his work be difficult enough at times to extend his powers and capabilities to the utmost.

(11) Supply materials that are on the learner's level of ability, not one or two years beyond him.

- (12) Teach the child to examine his own behavior and actions in order to discover his weaknesses and strength.
- (13) Guide the child to appraise his own work.
- (14) Teach the child to desire to overcome his difficulties and deficiencies. . . . Help him to achieve a conscience in work.
- (15) Use the interests of children. Have materials accessible in which the child is interested.
- (16) Guide the child to develop interests in materials of real worth.
- (17) Help the child to make use of his own best powers and abilities.
- (18) Provide drill when the child needs it. Motivate drill so that the child strives to improve his work and correct his deficiencies.
- (19) Enrich the curriculum.
- (20) Strive to develop in the child confidence, enthusiasm, and independence. Teach him to succeed.

Conclusion

The difficulties of each child and their causes, if possible, should be discovered and analyzed.

The child should be guided to study materials of interest and value on the level of his ability in order that his defects may be remedied.

Each child should be considered an individual. His abilities should not be frustrated and curtailed; his powers should be cultivated and developed and fostered.

The National Catholic Educational Association

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No. 4

RECONSTRUCTION AND EDUCATION

RIGHT REV. MSGR. GEORGE JOHNSON, Ph.D.
The Catholic University of America, Washington, D. C.

Chairman of the Education Committee of the Catholic Association
on International Peace

THE TASK OF RELIEF AND REHABILITATION

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RECONSTRUCTION AND EDUCATION

RIGHT REV. MSGR. GEORGE JOHNSON, PH.D.
The Catholic University of America, Washington, D. C.

At the end of the last war, when representatives of the victorious nations met to frame the peace, education was not invited to participate in their deliberations. Its counsel was not sought when plans were being made for the inauguration of what everyone hoped would be an era of lasting peace. In the years since Versailles there has not been developed anything like an adequate instrumentality for effective educational collaboration on an international plane. As a matter of fact, there never was developed anything like an adequate instrumentality of a research nature for the gathering and diffusing of information concerning education in the various countries of the world.

There was, to be sure, the International Bureau of Education at Geneva, supported by the governments that were signatory to the League, but the scope of its activities was greatly circumscribed. There has been much activity on a voluntary basis and the contributions of such organizations as the Institute of International Education, the World Federation of Education Associations, the International Federation of Teacher Organizations, and the New Education Fellowship have been considerable. In 1932 an attempt was made to establish a World Federation of Catholic Teacher Associations. An organization meeting was held in Vienna in which our National Catholic Educational Association participated. Central and Eastern Europe was well represented, but unfortunately there were no delegates from England, France, Holland, Belgium, or Italy. The venture died aborning.

The field of comparative education has been receiving more and more attention in American universities and teachers colleges. The work of Dr. I. L. Kandel and his associates in the International Institute of Teachers College, Columbia, which was established in 1923, is outstanding in

this field. At the present time our government, through the Division of Cultural Relations of the State Department and the Office of the Coordinator of Inter-American Affairs, is emphasizing the educational approach to the development of a more basic mutual understanding between the peoples of the Americas.

One fruit of all this activity is the strengthening of a conviction on the part of education that it should have a definite part in the making of the peace and in the world reconstruction that will follow. Not only is it demanding a place at the peace table, but it is insisting that even now it should be included in the various conferences that are being projected for post-war planning.

Most important of all, a movement is under way to persuade the governments of the United Nations to establish immediately a temporary International Commission on Education. The purpose of such a Commission would be to develop recommendations concerning education to be included in the peace treaty, to develop plans for giving assistance to the new governments in the Axis countries in the reconstruction of their programs of education, to cooperate with the governments of the occupied countries in rebuilding their educational facilities, and to develop programs of education which will bring about an understanding on the part of peoples everywhere of the interdependence of nations, the nature of the peace aims of the United Nations, and the educational problems that will face all peoples once the war is over.

A number of groups and organizations are agitating for something of this kind. On one point they all seem to be agreed—namely, that there must be established eventually, and the sooner the better, a permanent International Educational Organization with an International Education Office as its administrative agency. After the war this would be attached to, though not necessarily as an integral part of, whatever federation of nations may eventuate. This

International Education Office would perform such functions as the following:

1. Survey and investigate educational practices and problems in the different countries and disseminate information through publication and conferences.
2. Provide leadership in getting educational institutions to emphasize problems and materials which relate to—
 - (a) the life and culture of different countries;
 - (b) interdependence of nations and citizenship in the world community;
 - (c) problems of post-war adjustment and reconstruction; and
 - (d) democratic theory and practice.
3. Assist the governments of occupied countries in rebuilding their program of education.
4. Assist the governments of the new leadership of the Axis countries in the reconstruction of their program of education.
5. Assist countries which request help in the improvement of their program of education.
6. Encourage and supervise the exchange of students and teachers between countries.
7. Develop teaching materials which might be useful in the different countries in the study of problems of common concern to all or most countries.
8. Define desirable minimum standards of education and make recommendations to member nations.
9. Identify and encourage the elimination of educational practices which threaten the peaceful relations among nations.
10. Provide leadership in the definition of the form of education most desirable for democratic societies in the world of modern technology.
11. Support the free exchange of ideas among countries through the schools, the press, publications, the radio, the motion picture, and international conferences.

What education has in mind is something like the International Labor Office which, though not officially integrated into the League of Nations, was loosely attached to that body and succeeded in accomplishing much that was substantial in the field of labor relations. It is apparent, however, that the task of setting up an International Education

Office will prove much more complicated than was the task of setting up the International Labor Office. In the latter case, provision had to be made for representatives of the three interests involved—labor, the employer, and government. In the case of education, the issue of representation is not so clearly cut. In free countries voluntary effort plays a very large role in education and must be as strongly represented as government. The various organizations that represent the teaching profession will have to have a voice in the proceedings. Provision will also have to be made for the inclusion of representation on the part of the general public. Any setup which would fail to include and safeguard these various interests and under which an International Educational Organization and its International Education Office would be completely dominated by government would be completely out of line with the concept of educational freedom.

Manifestly, it would be unwise at the present juncture for educators to attempt to work out a definite blueprint concerning the role of education in the post-war world and the functions of an International Educational Organization. The shape of things to come can be discerned only dimly; the quality and the degree of international cooperation that will follow the war is still a matter of conjecture and hope. It remains to be seen whether the nations that are united for war against tyranny will remain united in a peace based on the principles of freedom. The role of education in a democracy is quite different from the role of education in a totalitarian state.

In this country, for example, education has never been considered as belonging to government in the same manner as do other forms of public service. It is organized and administered on its own in order to keep it responsive to the will of the people at large regardless of what particular political group happens to be in power locally or in the state or in the nation. No person nor agency in our Federal Government can speak for education in the United States; for

education is a state function and even then its destinies are largely controlled on a neighborhood basis. Instead of a national system of education we have thousands of local systems.

Over and above this, there is being carried on in the United States a very considerable educational endeavor that is voluntary and is not supported by government nor subject to government control.

How everything that is involved in all of this can be spoken for adequately through United States representation in an International Educational Organization and how such a representation can function alongside of representations from nations that make education a governmental monopoly are questions to which no very clear answer can be given at the moment.

This is not to say that no answer is possible. The difficulties in the scheme are not necessarily insoluble. They should, however, be faced frankly and realistically. Those who believe that education has a necessary and a substantial role to play in the making of the peace and in the rehabilitation of the world do their cause a real disservice when they become too starry-eyed and messianic.

That education has something very important to contribute should not have to be said. If the nations believe that there is any value at all in education, and they must so believe, else they would not be contributing such a substantial share of their wealth to its support, its potentialities should be utilized to the fullest when it comes to making plans for the ordering of a world society that will not be forever lapsing into the barbarism of a war. No doubt those educators who are blaming the failure of the last peace on the fact that their profession was not consulted in its making are exaggerating things a bit. Education is not necessarily a guarantee against war any more than it is a guarantee against personal crime or, for that matter, against ignorance. There happens to be a shameful degree of illiteracy here in the United States, but it would be hard

to trace the worst evils that beset us as a nation back to those who cannot read and write. An illiterate person is not necessarily an ignorant person. On the other hand, ignorance—ignorance of the fundamental principles of truth and justice, ignorance of the canons of decency that should govern personal and corporate behavior, ignorance of the foundations upon which a defensible social order must be built—seems to survive schooling even of the most advanced kind. To hold that society becomes automatically better with the spread of education and the multiplication of schools and educational facilities is as naive as to hold that the spread of material prosperity automatically solves all human problems. Those who are thus minded ought, if I may borrow a slang phrase, "be their age"—the age in which they are living, whose tragic events prove that not just schools and money and more money and more schools will make a good society. We need to get around to asking ourselves what kind of schools, just as we have been forced to ask ourselves what kind of money.

The various groups here in the United States that have been trying to define the role of education in post-war reconstruction seem to envisage three main areas of activity. They are: (1) the rehabilitation of education in the occupied countries; (2) the reformation of education in the Axis countries; (3) the reorientation of American education in the direction of international and intercultural understanding and collaboration.

In the countries of Europe that have been conquered or occupied by the Nazis any form of education worthy of the name has ceased to exist. In Poland the conquerors have adopted a program of ruthless destruction of all learning and culture. Libraries and museums have been despoiled of their treasures. The universities have been closed and their faculties slaughtered or herded into concentration camps. All vestige of schooling is being denied the masses of the people. The same thing in varying degrees happens wherever the banner of the Swastika is raised. Learning

is suspect. Research and study are proscribed. Books are not published. Professional schools of all types, including schools for the preparation of teachers, are closed, and, where educational facilities are allowed to function at all, they are made to serve the immediate practical purposes of the invaders.

This means that, when victory finally comes to the United Nations, they will be faced with the immediate task of reconstructing and rehabilitating education in all of these lands. Schools will have to be reopened, and, where they have been destroyed, they will have to be rebuilt. The teaching profession has been decimated and will have to be recruited anew. Aid of every kind, in terms of money, in terms of libraries and laboratories, in terms of personnel, must be forthcoming if the professional schools and the institutions of higher learning are to be resurrected. Hand in hand with relief from want and fear will have to go relief from ignorance and spiritual starvation. In this great task there will be need for the kind of leadership that education alone can provide. It cannot be left to those agencies whose purpose is primarily political or economic or even humanitarian. What is at stake is the restoration of European culture.

When it comes to post-war education in the Axis countries, an entirely different type of problem presents itself. Here it is not simply a question of aiding in the reconstitution of an education that has been interrupted or destroyed. Rather it is a question of destroying a kind of education whose continued existence would be a constant threat to the people of the world and the survival of human values. Unfortunately, some ill-advised and hysterical pronouncements on this question by amateurs in the field of international education have been given wide publicity with a consequent critical reaction on the part of the press and the public at large.

Yet there is a real issue here that must be faced. From the beginning of their rise to power, our enemies have put

their faith not only in tanks and planes and bombs and torpedoes; they have recognized the power of ideas. Deliberately, they set forth to indoctrinate their children and their youth in their evil philosophy and the seed they have sown has yielded an abundant harvest. It will not suffice to disarm them physically or even to curb them economically and industrially. Their people, their boys and girls, their young men and young women must be emancipated from the bondage of error and brought out into the blessed sunlight of the truth.

However, the reform of education in the Axis countries can be accomplished effectively only if it proceeds from within. It cannot be imposed from without. The education of a nation, just like the education of an individual, is an inward thing. It is the result of inward conviction resulting in changes in attitude and behaviour that cannot be accomplished by external regimentation, however nobly that regimentation may be motivated.

The sources of the energy that will rid the Axis countries of the poisonous pedagogy that now sickens them must be sought within those countries themselves. Surely we would be ascribing to error a potency the possession of which it has never demonstrated and to truth a weakness that would prejudice its claim for consideration, were we to take it for granted that the Nazis and Fascists have succeeded in completely subjugating the spirit of their peoples and extirpating every root of humanity and decency. We can rest assured that there are men and women in Germany and Italy and even in Japan whose hearts are afire with love of truth and freedom, who for the very reason that they have been deprived of them love and appreciate the things of the spirit even more than we do. Once the power of the tyrants is broken, they will come forth from the catacombs into which they have been driven and assume leadership in restoring unto their nation its inheritance of truth and culture. They will need assistance from us, of course, and much encour-

agement, but they will rightfully resent any attempt on our part to do their job for them.

The while educators are thinking in terms of the reconstruction of education in the conquered and occupied countries and the reformation of education in the Axis countries, they are not losing sight of the fact that they have a very important and difficult mission to perform at home. That mission is to bring the American people to a realization of the fact that it is no longer possible for them, no matter how much they may wish to do so, to isolate themselves from the rest of the world and to pursue their own way regardless of what is happening to peoples elsewhere on the globe. The fact that for the second time in a generation we are in a war that was none of our making and to which we have no liking demonstrates pretty clearly that the modern world has become too small and human society too highly organized to afford any great nation the luxury of just minding its own business. If civilization is to be saved, the nations must discover some way of federating for the common good; if they are to put an end to killing one another, they must organize to keep one another alive.

It would be tragic for the American people to lapse back into isolationism once the war is over and refuse to face their obligation as members of the human race to labor with their fellowmen toward the establishment of a world order based on reason and justice and mutual cooperation. Yet this is precisely what may happen. Weariness with the war, impatience for the re-establishment of normal ways of living, disillusion with our allies, cynicism with regard to the possibility of a lasting peace, and just innate selfishness may cause us to make up our minds to try to be sufficient unto ourselves and let the rest of the world work out its salvation as best it can.

It is hardly an exaggeration, at least from a Christian point of view, to maintain that such an eventuality would be catastrophic. Everything possible should be done to prevent it. Education offers us an instrumentality with which

we can make a beginning right now. As a matter of fact, it is the only promising instrumentality we have at hand. For what is required is nothing less than a fundamental change in the traditional attitude of the American people, an attitude begotten and nourished in the days when distance still had meaning and when other nations and other cultures were very far away. We have to learn that such words as "brother" and "neighbor" have a new meaning; we have to come to a realization that what happens around the world may affect us more vitally than what happens around the corner.

This is a task for education, for out-of-school education as well as for education in the school, and in the school for education on every level. We need new materials for instruction that will yield a better knowledge of other peoples and other cultures. We need to be brought to a more effective understanding of our dependence on others and their dependence on us. We need to come to a realization that the blessings of liberty we enjoy are not something to be hoarded by us as becomes a privileged people, but a sacred bounty to be shared with our less favored brethren.

Immediately the question arises: Granted that education should accomplish these things, and granted that it alone among our institutions is intended by its very nature for such a task, is it really conditioned for its mission? The trouble with education here in the United States is that it takes itself for granted. It seldom searches its own soul nor asks itself what it is all about. In all the discussions concerning the reconstruction of education in the occupied countries, the reformation of education in the Axis countries, and the education of the American people for international co-operation, it is blithely assumed that education just by reason of the fact that it is education is ready for action. The average educator is very sure of himself and his philosophy; he has a ready answer for all the questions. It never occurs to him that he may be culturally unprepared to restore culture. He may be quite unconscious of the fact that many

of the worst excesses in Nazi education are the logical derivatives of his own educational philosophy. He has the naive Herbartian notion that isolationism can be exorcised from the American mind by means of books and pamphlets and motion pictures and forums and discussion groups. He thinks of cultural relations in terms of professional, technical, and vocational training. He is inclined to vest his hopes in technology as the foundation of world peace. In other words, American education reflects the too prevalent American conviction that material prosperity guarantees happiness and contentment and the good life. It proceeds on the assumption that all that is needed is the creation of a good material environment. It emphasizes, as it should, the necessity of health, of economic opportunity, of social security, but from there on in it takes everything else for granted. It is not interested in, or at least it does not talk about, the ultimate why or wherefore or the values that are not immediate and tangible.

Above all things, it is not interested in religion. Seldom, if ever, is religion mentioned in educational circles, nor is any cognizance of it taken in educational planning. The alibi is that, because of sectarian differences, religion is dynamite and had best be avoided. It has been avoided so long that it is taken for granted that it can be avoided with impunity.

Fundamentally these educators are persons of good will. They are zealous for the welfare of mankind and devoted to the cause of peace. They insist on the sacredness of human beings and hate every form of tyranny. At heart they are sound, but their hearts are out of tune with their heads. They are being borne forward on the momentum of the past, but sooner or later this momentum must run down.

It will not run down if American education is put in contact once more with the dynamo whence its power was originally derived. That dynamo is the culture that stemmed out of Judea, Greece, and Rome, which was purified and elevated through the teachings of Jesus Christ until it became Christendom.

THE TASK OF RELIEF AND REHABILITATION

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Of the primary rights inherent to the living human subject, the right of life is an indispensable condition of all other rights. The right to life involves the right to be born, the right to preserve one's life and defend it; in the case of the helpless, to have that life preserved by others, and the right to maintain life at a true human standard by means of the requisite natural goods, of proper food, suitable clothing, and decent housing.

The right to life does not cease or even wane when those immediately connected with the individual cease to exist or refuse to fulfill their duties. In the latter events, the right to life continues in full force and the duty is just as strong with someone, although the circle of relationship may be several degrees farther from the person who holds the original right. Consequently, the task of post-war relief and rehabilitation is one which devolves upon those with resources and who will accept and fulfill the duty which arises from the law of solidarity among mankind. The primal unity of nature may be intensified by a unity of grace and a unity of love.

In theory, the task of relief and rehabilitation covers those in need in all parts of the world regardless of race, color, or creed, friend or foe. In practice, after the war the task will relate directly to those whose needs we have some resources to supply, and with whom administrative measures can be worked out.

It is estimated by the National Planning Association in its publication, "Relief for Europe," that 500,000,000 Europeans will be in stark need at the end of the war. The one-half billion figure is very high since the populations of the countries directly affected by war is 375 million. Both individual and total need will increase as the war goes on. If the ter-

ritorial progress of the allied armies is slow, the post-war relief job may be less because of the relief activities which will follow directly behind the front lines. If the war ends quickly, the job will be greater and the task longer.

A minimum period for full relief seems to be about fourteen months, or at least the length of time between a first and second planting and harvesting of crops. Again, the season when the war ends will have an effect. Late winter or early spring would be a propitious time.

The first problem to be faced when hostilities cease will not be the problem of building better bodies or more fruitful lives. The primal problem will be famine with its siblings—disease and human despair.

There are two kinds of famine—a quick famine resulting from absence of food and a slow famine resulting from inadequate food or from malnutrition.

With the possible exception of Portugal, the only European countries whose diet approaches adequacy at the present time are Sweden, Switzerland, the United Kingdom, Eire, Denmark, and Germany. All the other countries of Europe are in need of immediate food relief. (Pop. 140 million.)

There are several where food is inadequate, but not dangerously lacking. The Netherlands is in this category; Bulgaria, Hungary, and the protectorate of Bohemia and Moravia probably belong in this class also. Romania and Slovakia should probably be included too. While precise information on these two latter countries is slight, the fact that they have introduced bread rationing is significant, since normally they export grain. (Pop. 45 million.)

In the next group of countries, there is an acute and dangerous lack of food, but not outright starvation. These include Norway, and perhaps Finland. Italy should be mentioned in this group too. (Pop. 45 million.)

Starvation, rapid or gradual, prevails in the other countries; Greece is probably the worst off, then in order, Poland, Belgium, Spain, France, and parts of Jugoslavia. It is im-

possible to say what the situation is in the former Baltic States, and in the various parts of Russia, though famine probably exists in those parts of the U. S. S. R. held by Germany. (Pop. 139 million, excluding Russia.)

Nutritionists distinguish food values generally into two classes—energy foods, those containing calories needed as fuel for bodily functions and activities, and protective foods, vitamins and minerals which preserve health and build tissue. In Europe there has been a decline in both energy and protective foods. A minimum diet is 2,500 calories a day for an adult leading a sedentary life. A year ago in France, the German rationing system allowed a little over 1,100—less than half the amount of food needed for energy.

The inadequate food available for consumption consists largely of grain products which have little protective value. Vitamin and protein foods have been lacking in a greater degree than caloric foods. Relief, therefore, cannot be measured simply by tons of wheat though quantity needs will be the largest item during the very first stage.

The real objective will be to rehabilitate Europe's health and to insure a good physical stamina for the future. The harmony of peace does not grow well in a physical structure that is unbalanced and deprived. Consequently, the kind of food is as important as the quantity from the very beginning and fortunately quality foods need not conflict with the quantity of supplies. A more efficient use of supplies than 25 years ago can be expected. Because of advanced knowledge of nutrition there is little fear that the right foods will be supplied. Minimum weight with maximum nutritive value are now standard for transportable foods. Dehydrated products take about one-third of the space of their fresh counterparts and keep better. One hundred pound containers of soup now being sent to Russia supply adequate proteins and vitamins daily for 1,600 children. A pound of dried ingredients in the Emergency Army ration contains 2,400 calories.

Health and medical supplies will be as important as food.

Tuberculosis appears to have increased by many per cent over the pre-war rate. Not only has malnutrition caused deterioration in health but lack of common medical supplies has prevented treatment of many controllable ailments. Diabetes, malaria, typhus are reported to be taking a great toll. An estimate places the need of drugs, chemicals, and medicinal plants at 68,750 tons for the first six months. Every country reports a shortage in soap. Vaccines and disinfectants, such as chloride of lime for sterilizing water, will undoubtedly be needed in great quantity till European manufacturers begin production.

Clothing is said to be worth its weight in gold, especially in Northern Europe. Even in Germany, clothing appears to be insufficient. Lack of warmth provided by fuel and clothing is indirectly responsible for many deaths. Any relief measure will have to plan for clothing distribution and close cooperation with the commissioners of fuel, as well as with housing.

The foregoing deals only with relief materials required for physical survival. This paper assumes that there are going to be sufficient resources among the allied nations winning the war for the year or year and one-half period of outright mass relief immediately after the war.

I assume that another paper will treat the further economic aspects, such as the supplying and reestablishing of farms and equipment, industry, etc. One of the large problems to be solved through the cooperation of the basic relief and the permanent rehabilitation groups concerns work-relief. Shall food, clothing, shelter be given to employables in payment for agricultural or industrial service if the overall management in agriculture and industry are from the outside? Should normal employment procedures, wage structures, marketing processes be established at once so that the employable person may begin immediately to become self-maintaining? Should some stations for outright relief in food, clothing, and shelter to the incapacitated be set up? Should some other stations for purchases by employed peo-

ple be established? Such questions involving the intermeshing of immediate relief and permanent rehabilitation features challenge the post-war planners in this particular field.

All relief giving must be exercised in the direction of rehabilitation, or relief itself may develop into a continuous panacea, with the same psychological and political results which followed the last war.

As relief cannot be separated from rehabilitation economically so also relief cannot be separated from rehabilitation socially. Social rehabilitation can be affected only by a proper personnel—a personnel which works from the very outset to assist all individual groups, and nations to self-maintenance and self-direction. The best kind of self-maintenance and self-direction rests in a proper estimation of personal dignity and personal and social responsibility. These latter consist in a consciousness which imparts itself from the giver to the getter through the gift. The sense of human dignity and responsibility are inherent in every communication between persons. Both the intellect and the emotions are involved. The intellect brings sound knowledge and purpose. The emotions bring a controlled human sympathy. The ability to transfer a true sense of dignity and responsibility requires a discipline through training. The corps of persons engaged in post-war work would, therefore, best be carefully selected, trained in both method and ideology, and personally eager for a better and permanently peaceful social order. Because personnel assisted by food, clothing, and medical supplies will be the leaven which affects the mass, such a post-war army might well start organizing and training at once.

Experience and training in the specific social services of relief and rehabilitation will be an important asset for personnel. Otherwise, the program will be a trial and error affair, at least in the beginning. All groups, governmental or private, are going to have a shortage of personnel for the job of relief and rehabilitation. The number of representa-

tives of any particular school of thought and action will be important. But because of the certain limitation in number, the efficiency of personnel is likely to decide the effectiveness of the work of any group.

Under some acceptable and established organization—perhaps newly created N. C. W. C. Bureau of Post-War Rehabilitation—a roster of eligible personnel might be set up and classified according to background, potentiality, and interest. Special meetings, developing into training institutes might be developed after a central planning committee had decided on the kind of equipment in language, history, geography, government, and so forth needed by groups assigned to the different countries and regions. A large number of personnel may be recruited from the present NCCS staff. It may even be possible that regional institutes for post-war workers could be arranged in connection with national and regional training institutes of the USO-NCCS. A personnel, prepared in a precise manner, would be expected to be able to train local leaders in the regions they are to relieve and rehabilitate. A corps of focal persons, including foreigners and natives, working at many points, could fore-stall undesirable social philosophies and further our own at the same time that the mechanics of relief and rehabilitation were being carried out.

Shall there be one or many organizations responsible for or engaged in relief and rehabilitation? The experience in this country during the '30s indicated an insufficiency among private groups, in money and in organization and personnel to provide minimum relief for 13,000,000 unemployed and their dependents. The ability of private groups to gather the resources and supply the needs of an estimated one-half billion is, therefore, very questionable. Moreover, the experience of the private agencies in Europe in the last war was such as to raise a question in the minds of some people of authority about their ability to develop the kind of unity needed for wide efficiency.

A governmental Council on relief and rehabilitation rep-

resenting the Allied Nations, including representatives of private groups, would appear to be absolutely necessary. A Central Council of Allied Nations is going to be necessary for over-all economics, reorganization and, consequently, could also include the organization for basic relief and rehabilitation. However, caution must be maintained lest governmental organization attempt to take over the whole job. A proper program should include the delegation of specific localities or groups to subsidized private organizations on the basis of origin, language, religion, and tradition. This part of the program can be upheld by private organizations only to the degree that they are able to provide satisfactory personnel.

This paper does not present a specific organization for Europe after the war lest such a setup may become entrenched in the minds of leaders and find itself inflexible when the war actually ceases. Several kinds of organization might be thought of. At present no particular organization seems to be advisable. One plan of the Polish group working in the United States seems to have great merit. It proposes to establish local authority as quickly as possible and to give the personnel resources of the United States and the Allied Nations as staff members for the local organization of local leaders.

While no specific organization for actual European work seems feasible at present, right now in this country a strong Catholic organization on post-war planning seems to be an indispensable and vital need. Representatives from the fields of politics, economics, social administration, and social service, including representation of national groups, would supply helpful material in preparation for effective post-war work. Until some such authorized organization begins to do a full-time job, Catholic post-war planning will be largely ideological and scattered. Such an American Catholic planning body might have great influence on all movement of the Allied Councils because of our nation's predominance in resources.

A great deal of information on rehabilitation and relief in the Far East is already available through the American Red Cross which has so ably handled the situation out there. The American Red Cross Committee wisely invited the assistance and advice of Catholic and Protestant Missionary Organizations in the field and of business men who were conversant with local customs and needs. The missionaries in the field provided a survey of their particular location and its needs. The Central Committee then passed on the reliability of the reports and made allotments of food, clothing, and financial assistance. The local missionary by his years of experience and knowledge of the language was well fitted to know how to best distribute grain, clothing, etc. where it was most needed and would do the most good.

This relief work accomplished the twofold end of satisfying in great part the real needs of the suffering people and of winning the friendship of these people for America and for the Christian way of life. It is suggested that use be made of the data already available in the reports of the American Red Cross and of Missionary Organizations for relief and rehabilitation projects in the Far East.

Beyond a doubt a workable plan could be formed in collaboration with the Red Cross whereby much the same type of setup could be used after the war in much the same way that it was used during early Sino-Japanese War period.

I would suggest that the Schools of Social Sciences in their preparation of trained personnel for post-war rehabilitation take into account the necessity of teaching method as well as religion. Religion is unquestionable as the vehicle of a right civilization. However, the vehicle will not reach the desired destination unless efficient operators are at the controls. Therefore, I would plead for a program of training which instills both religion and philosophy and method, but which does not exclude either one.

The future program of European reconstruction will include the building of orphanages, hospitals, institutions for the crippled and aged, sanatoria. In the field social service

groups would supply data concerning needs, types of service required, and the best methods of institutional care for the variety of age and problem groups.

In summary, this paper had pointed out the duty of taking responsibility for a mass relief undertaking after the war. The relief need is to be qualitative as well as quantitative. Relief work and administration cannot be separated even at the outset from general economic reconstruction. Personnel will determine in a great way the effectiveness of our work. Personnel should be enlisted and trained as soon as possible under a central Catholic organization. This organization will be prepared with a program and a staff to influence and fit into an inter-allied service after the war.

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DEDICATION

We humbly dedicate this *Report* with all its imperfections to her under whose patronage we have placed the work of the Committee, the patroness of our beloved country, Mary Immaculate, Queen of Educators. May she guide it to fruition for the glory of God, her own honor, the salvation of souls, and the well being of the Catholic youth of America.

THE COMMITTEE.

**REPORT OF PROGRESS
of
THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION COMMITTEE
on
THE REORGANIZATION OF THE SCHOOL SYSTEM**

**Office of the Secretary General
1312 Massachusetts Avenue, N.W.
Washington, D. C.**

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PREFACE

The National Catholic Educational Association Committee on "Reorganization of the School System" was appointed following the annual meeting of the Association held in Chicago, April 7-9, 1942. On account of the restrictions on travel caused by the war only three meetings were held during the year, the first in New York in November, an organization meeting, the second at the University of Notre Dame early in January, and the third in Cincinnati in March. The second meeting was a three-day meeting and after discussing all phases of the problem, it was decided to prepare a *Report of Progress* which would be submitted to the Association at the annual meeting in Easter week of this year, 1943. When the decision was made not to hold the annual meeting on account of the travel situation, the Committee received word that it was to go forward with the preparation of its *Report* to be submitted later to the Executive Board of the Association in a joint meeting with the Committee. Different members of the Committee were appointed to write parts of the *Report* dealing with aspects of the problem in which they had had experience and now had particular interest and these sections of the *Report* were presented to the Committee at the March meeting. Selections were made from this extended *Report* and with revisions now constitute this *Report of Progress*.

It must be borne in mind, however, that this is a report of *progress*. In Sections II of the *Report* dealing with the reorganization of elementary education two "Plans" are offered for meeting the problem, only one of which has been in actual operation. It is hoped the other plan will be given a try-out during the coming school year beginning in September, and that other possible ways will be tried to achieve the two objectives agreed upon, namely, to shorten the time devoted to elementary education and to improve the discipline throughout the whole period. The Committee realizes its work has only begun. It will follow with interest

any experimentation along this line and it hopes to receive from institutions and from school systems accounts of the work they may be doing so that in its next *Report* it may present to the Association the story of the successes—and of the failures that have been met with.

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INTRODUCTORY

In presenting this *Report of Progress* the Committee feels that there is no need of including herein an analysis of the weaknesses of the American educational system today after its three hundred years of growth and development. These weaknesses and defects have been discussed and debated in the meetings of the Association, in those of the Executive Board, and of the Executive Committees of the different departments throughout its entire history, and much of this material is available in the published *Proceedings*. These defects may be summarized in the words "too little and too late." In our system, general education completed with the awarding of the bachelor degree is terminated "too late," and as a result of this undue extension of time there is dawdling and delay, that is, "too little" intellectual discipline, particularly for the brighter pupils. The rate of pupil progress is regulated primarily on a time basis (the grade, unit, and credit complex in elementary school, high school, and college) instead of an achievement basis, and the whole system is geared to the pace of the average, too fast for the slow learners and too slow for the fast.

Section I. Criteria and Principles of Education

In its attack upon this double problem of "too little and too late" in education the first step of the Committee was to formulate certain criteria to serve as guides in working towards a solution. These are the criteria agreed upon:

That plan of reorganization should be adopted which will

- (1) contribute most to the glory of God and the sanctification of souls,
- (2) be most consonant with the best American and Catholic tradition, and the Bishops' Program for Citizenship,
- (3) be the best educationally,
- (4) be the soundest financially consistent with these criteria and

- (5) cause the least disturbance and change in
 - (a) buildings,
 - (b) teaching staff, and
 - (c) curriculum.

Principles of Education

The second step of the Committee was to agree on certain principles to serve as guides in the application of criterion (3) which states that the reorganization should "*be the best educationally.*" The formulation of these principles follows with brief statements explanatory of each:

1. *The American single system of elementary school, high school, and college, open to all with each level leading to the one above, must be preserved and improved.* This single system extending equal educational opportunity to all is universally recognized as the outstanding contribution of the United States to educational theory and practice. Nothing like it exists elsewhere in the world. Outside the United States (with the possible exception of our neighbor, Canada) all other educational systems are dual in character, one system for the masses and one for the classes. Whatever changes may come about in our system following the war, this characteristic of equal opportunity for all will be preserved and, we hope, perfected. This is a mandate from the American people.

2. *The elementary school is the school of childhood; the secondary school is the school of adolescence.* Although at times there are striking differences in maturation among youth of the same age, the school must deal with large groups and can parallel the different stages of maturity only on the average. On this basis we can say that the elementary school should be completed by the majority of pupils at the conclusion of childhood, that is, about 12 years of age; and the two cycles of secondary education (high school and college) should parallel the two periods of adolescence, early and late adolescence, from 12 to 16 and from 16 to 20, the "teen age."

3. *The elementary school is the school for all—and for all alike; the high school is the school for all—but not for all alike.* This principle has special reference to content, rather than method. In the elementary school there must be differences in method in dealing with the fast and slow learners. This will be present particularly in the time devoted to mastering any unit of subject matter. In the high school differences in content must make provisions when possible, particularly in the last two years, for three distinct groups: the academic group (a college preparatory curriculum), the slow learners (a "general" curriculum), and those vocationally motivated (commercial studies and the practical arts).

4. *The outstanding finding of research in educational psychology is the fact of individual differences, established by modern techniques of measurement.* Here again the school as a social institution serving the community must deal with groups rather than individuals, but it must always keep in mind that its endeavor must ever be to reach the individual within the group so that he may reap the benefits of its ministrations, individually as well as socially.

5. *A pupil learns through his own activities—not by being sprayed with ideas.* This principle was expressly stated by both Aristotle and Saint Thomas and perhaps there is no principle so universally accepted by all moderns. With reference to the negative part, "not by being sprayed with ideas," every one recognizes that story-telling on the lower levels and lectures on the higher, are good teaching techniques but on this one condition, that pupils listen attentively. But "listening attentively" for many is a very strenuous learning activity.

6. *During the working hours of the school day, every pupil should be kept working up to capacity.* This principle points to the outstanding weakness of the American educational single system. Democratic as it is, it embraces all social classes but it also includes in the same institution the fast and slow learners with the outcome that the pace of the institution is geared to the mythical average, too slow for

the fast and too fast for the slow. As yet no administrative device has been invented which solves this problem to the satisfaction of all concerned, pupils and teachers, parents and administrators.

7. *The curriculum of the school concerned with general education must, on all levels, cover the five fields of knowledge which constitute the liberal arts and sciences.* In the elementary school the organization and presentation of these materials, the natural, humanistic, and philosophical sciences with the language arts and the fine arts, must be psychological, that is, adapted to the mind of the child; whereas in the secondary school, especially in the college, the organization and presentation must be logical, that is, arising out of the nature of the subject matter itself, as it appeals to the maturing mind.

8. *No curricular subject must be imposed on any pupil who does not have the ability to achieve a reasonable degree of competence therein.* For the non-academic type of pupil in the cosmopolitan high school this means that the curriculum must be comprehensive, that is, it must embrace the sixth field of knowledge, the practical arts.

9. *Co-curricular activities have a proper place in the total program of the school because they have educational value.* These values are primarily social and therefore these activities must never loom so large that they hinder the achievement of the primary values the school has been set up to accomplish which are intellectual. It is on this basis that club activities, athletics, and services to the parish, must find their proper place in the educational program of the school.

10. *Throughout the whole period of general education in order to unify the pupil's knowledge of man, God, and the universe, emphasis must be placed on one of the five fields of knowledge, the philosophical sciences.* Newman's statement is: "Religious Truth is not only a portion but a condition of general knowledge." Ideally this process begins in the School of the Mother's Knee, but it must continue

through the elementary and the secondary school, with philosophy, the synoptic science, taking over in the last years of college when the minds of students are maturing.

It is a simple matter for a group of educators to reach general agreement on the selection and formulation of a set of principles which are to guide their activities in planning any educational change but when it comes to the application of these principles to the work in hand, perfect agreement soon disappears. This is as it should be. Many of the planned modes of procedure will be experimental in character and some of them undoubtedly will later be discarded as wasteful of time and effort and ineffectual in achieving the goals agreed upon. When this is the case, they must, of course, be discarded and new attempts made to discover ways and means of achieving the accepted goals. We will have illustrations of this in all published *Reports* of the Committee.

Section II. The Reorganization of Elementary Education

In the light of the criteria stated in Section I of this *Report of Progress* and of the Principles formulated and briefly discussed therein, three major considerations emerge which must be kept constantly in mind in all phases of this attack upon the problem of reorganizing our educational system. The first is the *time* element with the general recognition that there is great waste and much water in our present set-up. The second is the question of *content* on all levels, elementary school, high school, and college, which imposes the obligation of eliminating duplication and unnecessary repetition and adapting the curriculum to the nature and needs of the young people it is destined to serve. The third is the question of *discipline*. This arises out of the other two. In the first place in those phases of the curriculum which must be mastered by all, if all pupils are to be kept working up to capacity in conformity with Principle 6 (page 14) variation in the time allotted for this mastery must be provided for, or the fast learner will develop habits

of loafing and the slow learners will meet with discouragement and failure in being held to achieve this mastery in the same time as the average learners. In the second place, the experience of appropriate mental discipline is determined by content (and this is particularly true on the *secondary* level) since one type of learning activity such as foreign language or mathematics on the higher levels, though highly appropriate for the fast learners with their ability to do abstract thinking, may be most inappropriate for the slow learners who can deal with things only in the concrete. Since the problem of appropriate disciplinary experience for all pupils is met by solving the *time* problem and appropriate *content*, we must concentrate our attention on these two phases of the general problem when considering this question of reorganization.

1. OBJECTIVES IN THE REORGANIZATION OF ELEMENTARY EDUCATION

There is no need of any elaborate discussion of the objectives of elementary education. Here there is general agreement that two objectives are paramount. The first is mastery of the tools of education and the second is introduction to the spiritual inheritance of the race. As the pupil progresses in developing these skills and habits through which he can read and write, speak and listen intelligently, count and compute, it is obvious that these tools cannot function in a vacuum. What should he read and write about? To what should he listen, and what should he speak about, and wherein should he use the number tools? As stated about the answer to these questions is—he should master these tools in his efforts to assimilate the spiritual inheritance of the race. This inheritance may be variously classified but perhaps no better classification has ever been made than that by Nicholas Murray Butler when he listed it as five-fold, the (1) literary, (2) aesthetic, (3) scientific, (4) institutional, and (5) religious inheritance. "Without them all (the pupil) cannot become a truly educated or a

truly cultivated man."* Of course on the elementary level the pupil can only be introduced to this rich inheritance, but with mastery of the tools (which are a vital part of this inheritance) he will be in a position to continue its assimilation not only during the time he spends in secondary education (high school and college) where its assimilation is one of the primary aims, but all through life.

On this analysis it is evident that in the elementary school the content of the curriculum is the same for all apart from certain supplementary projects which may be given to the fast learners when their physical and social maturity is not keeping pace with their mental maturity. The primary concern of reorganization on the elementary level is, therefore, the *time* element. What we need in our single system is the invention and perfection of administrative procedures which will make it possible for pupils to progress at a rate commensurate with their ability and achievement as they grow in mastery of the tools in this assimilation of the social inheritance. The Section of this report that follows outlines briefly two proposals for achieving this objective.

2. PLAN I. THE 6-8 YEAR ELEMENTARY SCHOOL ON THE “PROMOTION-BY-EXAMINATION” SYSTEM

The first plan which the committee proposes for shortening by two years the elementary schooling of the better pupils is a very simple one. It requires merely that a promotional examination be given to the pupils of the sixth grade at or near the end of the school year; and that those pupils who, on the basis of their achievement in this examination and other available information, prove themselves mature enough and otherwise properly disposed for secondary education, be promoted to secondary schools.

This plan leaves the present organization of the elementary school intact; but it enables talented, earnest, and

* Nicholas Murray Butler, *The Meaning of Education*, Scribners, 1915 (revised edition), pp. 25-6.

industrious pupils to begin their secondary education about the age of twelve. It does not imply that there is no room for improvement in the elementary school, but makes provision for gradual and careful improvement within the framework of its present organization. Moreover, the promotional examination, by setting a high standard of achievement for the sixth grade, should have the effect of improving the work in all the other grades.

It may be objected that the pupils who leave the elementary school at the end of the sixth grade will be handicapped in that they will be deprived of the knowledge and training given in the seventh and eighth grades. This objection loses force, however, when we consider the following: first, that not everything taught in the seventh and eighth grades is essential; second, that there is considerable overlapping of subject matter between the upper grades of the elementary school and the lower grades of the high school, and that the repetition this entails is unnecessary for the better pupils; third, that what is essential in the seventh and eighth grades can be incorporated in the course of study for the first year of the secondary school. Advanced arithmetic, American history, and geography could be taught in the first year; algebra and ancient history, in the second year. This would not only eliminate overlapping, but at the same time would ease the transition from elementary school to secondary school for pupils eleven and twelve years of age.

This plan is being used with success in the Covington Latin School and the Lexington Latin School in the Diocese of Covington. Early in May of each year, the sixth-grade boys of all the Catholic elementary schools in the diocese are given tests in arithmetic, grammar, spelling, and letter-writing. With the results of these tests as a guide, a tentative list of boys eligible for entrance into one of the Latin schools is made for each parish elementary school and each academy teaching boys. Mental ability, however, is not the only qualification considered. Earnestness and industry are looked upon as even more important. Frequently, therefore, pas-

tors, teachers, and even parents are consulted before it is finally decided which boys are to be invited to present themselves for admission to the Latin schools.

These schools are four-year college preparatory schools, the curriculum being strictly academic with no electives. The course of studies for the first year includes certain subjects taught in the seventh and eighth grades, and comprises religion, Latin, English, arithmetic, American history, and geography; but the load becomes heavier in the second year when religion, Latin, Greek, English, algebra, ancient history, and the elements of botany are the subjects taught.

The Covington Latin School was founded in 1923; the Lexington Latin School, in 1924. They were founded as experiments, and are still considered to be experiments by their founder, the Bishop of Covington; but the success achieved by their graduates in colleges and seminaries assures the members of the Committee that students with proper qualifications are able to begin college work about the age of sixteen and to graduate from college about the age of twenty, two years earlier than at present.

Since 1931 four Latin schools have been established in the Archdiocese of Cincinnati. The boys entering these schools also come from the sixth grade of the elementary schools. Up to the present they have been two-year institutions preparing for entrance into the second year of high school, thus saving one year for their students; but it has been announced that beginning with September (1943) they will be lengthened to four years, and like the Latin schools in the diocese of Covington, prepare for college entrance. The Rector of St. Gregory Seminary, a member of this Committee, speaks very favorably of the work done at that seminary by students coming from the Latin schools of the Archdiocese of Cincinnati, as well as from the Latin schools of the Diocese of Covington.

3. PLAN II. THE 6-8 YEAR ELEMENTARY SCHOOL WITH REVIEW-AND-PREVIEW GRADES

In this Plan the elementary school will remain, as it is now, an *eight-grade, eight-year* institution, but with a program so arranged that the good pupils can pass through it in six or seven years without skipping any subject matter. The solution of this problem which has puzzled many for so long is relatively simple. All children begin as now, at about six years of age and all except those with severe retardation in reading pass through the first three grades together. At the end of the third grade (or thereabouts) the average pupils and less than average, as at present, pass into the fourth grade. They would spend the first part of the year reviewing the subject matter of the previous grades and the second half previewing the new matter of the fifth grade. The bright pupils, that is the upper twenty, thirty or even fifty per cent, depending on school, etc. would pass *directly from the third grade to the fifth grade* whose subject matter would be an unbroken continuation of the matter which they had completed the previous June. Emotional stability and social adaptability would also be a basis for determining those to be accelerated. (See Chart I. Elementary School Reorganization, Plan II, p. 22.)

Exactly the same thing is done again at the end of the sixth grade. The good pupils, that is, those who in the past two years, in grades 5 and 6 have scored in the upper half (or third or quarter) of the diocesan and class group as shown by the diocesan medians and quartiles and class marks, are promoted to the eighth grade, while the average and slow groups pass into the seventh grade for a general review of the entire curriculum and some preliminary training in subjects of the eighth grade. The inclusion of the two review-preview years is not to be construed as preventing the retarding of pupils in other grades. If illness, excessive absence, or severe disability should so recommend, pupils could, as at present, be failed at the end of any grade

in addition to being required to pass through the two review years.

Chart I. Elementary School Reorganization, Plan II			
Grades	Ages		
	Fast Group Yr. Mo.-Yr. Mo.	Average Group Yr. Mo.-Yr. Mo.	Slow Group Yr. Mo.-Yr. Mo.
El. 8	11-4 to 12-4	12-4 to 13-4	13-4 to 14-4
El. 7	Review-and-Preview		12-4 to 13-4
El. 6	10-4 to 11-4	11-4 to 12-4	11-4 to 12-4
El. 5	9-4 to 10-4	10-4 to 11-4	10-4 to 11-4
El. 4	Review-and-Preview	9-4 to 10-4	9-4 to 10-4
El. 3	8-4 to 9-4	8-4 to 9-4	8-4 to 9-4
El. 2	7-4 to 8-4	7-4 to 8-4	7-4 to 8-4
El. 1	6-4 to 7-4	6-4 to 7-4	6-4 to 7-4

All pupils would thus graduate from the eighth grade after having passed through the entire elementary school program, the subject matter of which would be re-allocated so that grades 1, 2, 3, 5, 6, and 8 would contain all the *essential* subject matter, while grades 4 and 7 would each have smaller classes and spend time on review, drill, remedial work and assimilation in perhaps the first half of the year, introducing new subject matter in the second half, which new matter would again be reviewed at the beginning of the fifth or eighth grade with the incoming students from grade three or six. This would be a great advantage to both the slower and the discouraged pupil, as well as a challenge to the brighter. It would have especial advantages in schools with double grades; the presentation of new material to third or sixth graders allowing review and drill for those in grade four or seven. Grades four and five, and seven and eight would also combine well.

One great advantage of the two review years must be noted specifically. For a long time our Catholic schools have been desiring to do something for the retarded students who

needed remedial treatment by specially trained teachers handling smaller groups. In grades four and seven in this plan there would be such classes, only two-thirds normal size, and containing children needing special help. In them, individualized instruction would be more easily possible and remedial work would not be hampered with the fear of "holding the whole class back for the sake of a few." The total result would be that not only the bright would be better cared for, but the retarded or deficient would also get more help than is now possible and the average student would go through the elementary school at the same pace as he does at present. All students therefore would benefit.

This arrangement would allow the majority to finish the elementary school at an average age of fourteen years, four months, while the brighter pupils, the potential college students, could be ready for high school at thirteen or even twelve years and four months. If the double promotion from the third to the fifth grade and from the sixth to the eighth were conferred only on those who had kept themselves above the forty percentile (for example) of the diocesan tests and in class rank in all subjects during the previous years, consistent application to serious work and habits of study would be more probable than is now the case with our lockstep annual promotion of all, the hopelessly incapable alone excepted. Our present elementary school buildings and staffs could be used as they stand. This reorganized elementary school would gain the benefits of the aristocratic double track system without losing the advantages of the democratic single system.

The redistribution of the subject matter of the eight grades so that all essentials would be concentrated in the six grades—that is, all except the fourth and seventh—can be seen on Chart II. "Placement of Subject Matter in the Re-organized Elementary School." (p. 25). A slight increase in the length of the school day or year would permit this increase in subject matter to be handled at present teaching speed and pressure. Thus approximately a 10 per cent in-

crease in length of school year, from 180 to 200 days, or in the school day from 300 to 330 minutes or a 5 per cent increase in each, 190 days and 315 minutes per day, would easily handle the increased load in the six grades.

Conclusion

There will be little disagreement with the thesis that if reorganization is to take place throughout the whole period devoted to general education, elementary school, high school and college, it must begin at the bottom and work up. Here is the foundation for all that follows since without a solid foundation the superstructure to be erected thereon will not be worth building. The plans for reorganizing the elementary school presented in the foregoing have two points in common: first, they retain the eight grade school for pupils of average ability, and second, they make provision for the fast learners completing the work in six or seven years. If we retain four years for both high school and college, the brighter group entering high school at the age of 12 instead of 14, would finish college at the age of 20 instead of 22. But even if we anticipate no change in the time to be devoted to secondary education, this does not mean there is no problem of reorganization. Just the contrary is the case. The problem is more complex here and therefore, more difficult. In the introduction to Section II of this *Report* (p. 16) we stressed the fact that there are three major considerations which must be kept constantly in mind when dealing with any phase of the proposed reorganization: (1) the *time* element, (2) *content*, and (3) the *discipline* that should characterize the employment of the time allotted for the assimilation of the content. Since the content in elementary education is the same for all, here the time factor is primary in determining the type of disciplinary experience the pupil will undergo. In secondary education, on the other hand, individual differences have become such a dominant factor that it is the type of content assigned for assimilation which is going to be the dominant factor in determining whether

CHART II. PLACEMENT OF SUBJECT MATTER IN REORGANIZED ELEMENTARY SCHOOL: PLAN II

the pupil receives a disciplinary experience adapted to his learning abilities and his needs.

1. VARIANT CURRICULA AND VARIANT AGE GROUPS

In the high school the problem of variant curricula suggests three classifications: first, the academic curriculum, that is, college preparatory; second, the "general" curriculum, and third, the vocational curriculum. As Plans I and II become operative in the elementary school, another factor will enter to complicate the situation still further, namely, the different age groups within the high school, some entering at 12 or less, others at 13 and 14, or later.

We will have the same two complicating factors in the college, variant curricula and variant age groups. The College and University Department has now set up a committee to study the aims, content, and method of liberal education with special reference to its importance in the postwar period. What this committee must do is adopt for its guidance some fundamental principles such as numbers 6, 7, and 8 of this *Report* (pp. 14-15) and on the basis of these principles formulate a sound statement that will give real guidance to all Catholic colleges. There is work for a similar committee in the Secondary School Department.

2. REORGANIZATION IN HIGH SCHOOL AND COLLEGE

With this in mind the Executive Board at its recent joint meeting with this Committee directed that the membership of the Committee be increased by the addition of high school and college representatives to help work out solutions to the problems of reorganization in these two cycles. Primarily this is a matter of selecting *content* that will meet the needs of the variant groups within high school and college but the *time* element cannot be ignored. If in the elementary school, it is possible for the fast learners to cover the same content in six years that the average learners (or those less than average) cover in seven or eight years, the question arises cannot the same thing be done in high school and college.

This would mean that the superior students would do the work of the four years in three, and through this intensification of the study discipline employ their superior talents in a way that would bring about their best development. Plans aiming at solutions of these problems is the work of the Committee for the coming year. At the same time the working out of Plans I and II for the elementary school will be carefully followed and any other plans aiming at the same two objectives, reduced time and intensified discipline, will be watched and reported upon in whatever publications the Committee may issue.

The National Catholic Educational Association

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THE MOST REV. FRANCIS W. HOWARD, D.D.
1867—1944

Sermon by
ARCHBISHOP McNICHOLAS
at the

FUNERAL OF MOST REV. FRANCIS W. HOWARD, D.D.
Bishop of Covington
JANUARY 22, 1944

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

High School and Academic Dues

Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School Superintendents' Dues

Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

Elementary School Dues

Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

General Membership

Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association.

1312 MASSACHUSETTS AVE., N. W.,
WASHINGTON 5, D. C.



THE MOST REVEREND BARTHOLOMEW J. EUSTACE, S.T.D.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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ANNOUNCEMENT

The Forty-first Annual Meeting of the National Catholic Educational Association will be held in the Claridge Hotel, Atlantic City, N. J., on Wednesday and Thursday, April 12 and 13, 1944. The Association is welcomed most cordially to Atlantic City by His Excellency, the Most Reverend Bartholomew J. Eustace, Bishop of Camden.

Due to the cancellation of the Fortieth Annual Meeting, scheduled for Buffalo last year, considerable business remains to be transacted by the Association. In addition the Executive Board decided that a meeting was essential this year because of important issues that are now facing Catholic education and the need for post-war planning.

The sessions are being limited to two days in the middle of Easter Week to avoid as much as possible any inconveniences in travel.

Local Arrangements

The Right Reverend Monsignor Maurice R. Spillane, Vicar General of the Diocese of Camden and Pastor of Our Lady, Star of the Sea Church, assisted by a diocesan committee, will be in charge of the local arrangements for the Meeting. Inquiries in regard to local arrangements should be addressed to Right Rev. Msgr. Maurice R. Spillane, 2651 Atlantic Avenue, Atlantic City, N. J. All other information in reference to the Meeting may be secured from the office of the Secretary General of the National Catholic Educational Association, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Committee Meetings

The following Committees will meet at the Claridge Hotel on Tuesday, April 11:

Committee on Membership of the College and University Department, Executive Committee of the College and University Department, Executive Committee of the Secondary School Department, Executive Committee of the Elementary School Department, Executive Board of the Association.



HOTEL CLARIDGE

Opening Meeting

The first general session of the Association will be held at 10:00 A. M., Wednesday, April 12, in Cambridge Hall of the Claridge Hotel.

Headquarters

The Claridge Hotel, Indiana Avenue at the Boardwalk, will be the official headquarters during the Meeting. Excellent accommodations may be secured here and at several other nearby hotels that have been released for civilian use by the U. S. War Department.

Hotels and Daily Rates

From the time of arrival of persons attending the Meeting, the following schedule of rates will prevail:

Claridge Hotel (Headquarters):

Double room (each person), \$3.50, \$4.00, \$4.50, \$5.00,
\$5.50, \$6.50.

Single occupancy, \$5.00, \$6.00, \$7.00, \$8.00, \$9.00.
\$11.00.

These rates are on the European plan. Each room (averaging 16 x 20 feet) has outside exposure, and is equipped with twin beds, bath with tub and shower, fresh and sea water.

Similar rates and accommodations may be secured at the Marlborough-Blenheim and other neighboring hotels. All reservations may be cleared through the Claridge Hotel.

Places of Meeting

All meetings will be held in the Claridge Hotel and the adjacent Marlborough-Blenheim Hotel.

The arrangements for the meetings are as follows: All General Meetings and the Elementary School Department, Cambridge Hall, Claridge Hotel; School Superintendents' Department (Evening Meeting), East Room, Claridge Hotel; College and University Department, Binnacle-Chart

Room, Claridge Hotel; Secondary School Department, Ocean Room, Marlborough-Blenheim Hotel; Seminary Department, East Room, Claridge Hotel; Minor Seminary Section, Claridge Room, Claridge Hotel; Deaf Education Section, Park Avenue Room, Marlborough-Blenheim Hotel; Blind Education Section, Committee Room A, Marlborough-Blenheim Hotel.

Registration and Exhibits

Registration headquarters will be established in the Exhibition Hall, Claridge Hotel. The usual registration procedure will be in effect. A selected Commercial Exhibit will be held here in connection with the Meeting.

Reservations for Sisters

Special arrangements for Sisters have been made in certain sections of the Claridge, Marlborough-Blenheim, and other neighboring hotels. Sisters who desire to make reservations for the meeting should write direct to the Claridge Hotel, Indiana Avenue at the Boardwalk, Atlantic City, N. J.

Sisters who attend the meeting and who stay at the Claridge, Marlborough-Blenheim, and nearby hotels may attend Mass at St. Nicholas, the nearest Catholic Church, or any of the churches listed below.

Places to Say Mass

Priests will be welcome to say Mass at the following churches:

St. Nicholas Church, Tennessee and Pacific Avenues, Very Rev. Mortimer Sullivan, O.S.A., Pastor.

Our Lady, Star of the Sea Church, Atlantic and California Avenues, Right Rev. Maurice R. Spillane, P.A., V.G., LL.D., Pastor.

Holy Spirit Church, New Jersey and Oriental Avenues, Rev. John J. Henry, Pastor.

St. Michael's Church, 8 N. Mississippi Avenue, Rev. John Quaremba, Pastor.

St. James Church, Newport and Atlantic Avenues.

Transportation

In order to avoid any inconvenience, travel arrangements to Atlantic City and return should be made well in advance of the Meeting.

Daily Luncheon

Excellent dining facilities are provided by the Claridge Hotel and various other hotels and restaurants.

Payment of Dues

It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work.

Publications of the Association

Copies of the previous reports and other publications of the Association may be obtained by writing to the office of the Secretary General. Copies of the early reports are available only for libraries and educational institutions.

THE MOST REV. FRANCIS W. HOWARD, D.D. 1867—1944

On the morning of January 18, 1944, the Feast of St. Peter's Chair at Rome, death came peacefully to the Most Reverend Francis William Howard, D.D., Bishop of Covington. The Bishop had rallied from an illness which came to him last September, but on Christmas Day he suffered a relapse. The Funeral Mass took place in the Cathedral at Covington, Saturday, January 22. The celebrant was His Excellency, the Most Reverend Moses E. Kiley, Archbishop of Milwaukee. The sermon was preached by His Excellency, the Most Reverend John T. McNicholas, O.P., Archbishop of Cincinnati.

Bishop Howard was born in Columbus, Ohio, June 21, 1867. He attended St. Patrick Parochial School in that city and later studied at Niagara University, at Buffalo, N. Y., and the old Mt. St. Mary Seminary in Price Hill, Cincinnati, Ohio. He was ordained a priest on June 13, 1891.

Father Howard's first priestly charge was as assistant of St. Joseph Cathedral in Columbus. Later he was chaplain at hospitals in that city, and finally received his first pastorate in Jackson, Ohio. Then, he became pastor of Holy Rosary Parish in Columbus. There he built the present Holy Rosary Church.

Rome honored Father Howard by raising him to the rank of Monsignor and then to the Episcopacy. Monsignor Howard was chosen fifth Bishop of Covington in 1923 at the resignation of Bishop Ferdinand Brossart, who retired because of ill health.

As Bishop of Covington His Excellency labored with all his characteristic vigor to extend the religious and educational program of the Diocese. He centered his spiritual efforts especially on the mountain missions; his educational efforts in the Latin Schools. Under Bishop Howard missionary work in the Kentucky mountains received new impetus. Personally, he visited the remotest sections of the mountain territory and himself supervised closely all mis-

sionary activity among the mountain people. The Church at Hazard, Ky., Our Lady of Good Counsel; the Mission Center of St. Michael at Paintsville; and the Church of the Sacred Heart at Wayland were among the new buildings to be erected in the mountains during his tenure of office.

The Latin Schools were founded by Bishop Howard as soon as he came to the Diocese. They were the expression of his dearest interest and of his deepest convictions. His purpose in founding these schools, which take talented boys from the sixth grade of all parish schools for special and intensive classical training, was to provide specially gifted students with the opportunities of a training such as would develop them into outstanding Catholic lay leaders.

The Bishop founded two Latin Schools: the one in Covington; the other in Lexington. The Covington School was established in 1923; the Lexington School in 1924. In 1942 the new and beautiful edifice that now houses the Covington Latin School was dedicated by His Excellency.

For twenty-five years Bishop Howard was Secretary General of the National Catholic Educational Association. He was, in effect, its founder, for it was through his instrumentality that a conference of seminary professors which was organized in 1898 and the Association of Catholic Colleges and Universities first called together in 1899 and a Parish School Conference formed in 1902 came together in St. Louis in July, 1904, under the chairmanship of the Right Reverend Denis J. O'Connell, then Rector of the Catholic University, to constitute an Association which would afford Catholic educators in the United States a means of thinking together and working together for the promotion of the ideals to which they are dedicated.

Through the years the Association grew and flourished under Bishop Howard's leadership. The task of holding it together and helping it to render substantial service to Catholic schools was not always easy. The interests of the individual departments had to be fostered and promoted but in such a manner as to prevent any distortion of the general purposes of the Association or any disintegrating separa-

ism. Bishop Howard held fast to the Association's constitution which through the years has proven to be a most effective instrument for preserving unity without destroying necessary differences.

In appraising Bishop Howard's contribution to Catholic education in the United States, it is necessary to keep in mind the ideal which guided him. He realized fully the constantly increasing power of secularism as a force in modern society and saw how completely it was coming to dominate American educational philosophy. He was convinced that any compromise with it would be fatal to Catholic education and, consequently, his watchword was the Apostle's warning against conforming to the spirit of the world.

He abhorred anything that savored of centralization, whether in government, finance, business, industry, or, as far as that is concerned, even in ecclesiastical affairs. He sensed very keenly the fact that, in the degree that there is centralization, in that same degree there is bound to be an atrophy of personal interest and vigilance on the part of individual men and women with the ultimate result that some person or some small clique will succeed in dominating society. For the same reason, he never tired of poking fun at the ideal of efficiency; he saw it as an exaltation of the machine technique for the ordering of human affairs.

All of this does not mean that Bishop Howard did not fully appreciate the value of unity or that he was patient with bungling. He wanted unity, but he did not want regimentation; he valued effectiveness, but he did not believe in the effectiveness of efficiency. He envisaged the National Catholic Educational Association, for example, as an instrumentality for unifying the Catholic educational forces of the nation, but he opposed every impulse on its part toward assuming any executive control. He strove to make it function smoothly, but he discouraged any effort on its part to emulate the efficiency of other educational organizations. Catholic educators should use the Association, not for the purpose of reforming our school system, but for the purpose of coming to know their own mind. Once all of us in

colleges and universities, in seminaries, in secondary schools, in diocesan offices, in parish schools had come to a true and basic understanding of our mission, he was confident the necessary reformation would take place. Without such a true and basic understanding, all too easily we find ourselves copying secular practices and conforming to secular ideals.

In season and out of season, Bishop Howard insisted that the National Catholic Educational Association should remain a voluntary organization. He was convinced that it would be a great mistake for it to become in some manner or other an official body acting directly under the mandate of the Hierarchy. He felt that such an arrangement would put the Hierarchy at the disadvantage of being held accountable for whatever the Association did. Changes are taking place constantly in the world of education because changes are taking place constantly in society. Education cannot be planned and blueprinted; even though it is guided by eternal principles, Catholic education, like all other education, is forced by circumstances to feel its way and to depend very much upon the processes of trial and error. To serve Catholic schools best, the National Catholic Educational Association must be in a position to make mistakes. When it does make mistakes, these should not be imputed to the Church. As long as the Association remains a voluntary organization and does not commit the Bishops, it can perform its function freely and best serve its fundamental purpose of providing Catholic educators with a forum in which they can strengthen their agreements and debate their differences.

Unselfishly and untiringly, Bishop Howard gave his best to Catholic education. He has written his name large on the pages of the history of the Church in the United States. To him, as to few other men, Catholic education owes a tremendous debt of gratitude.

GEORGE JOHNSON,
Secretary General.

**Sermon by
ARCHBISHOP McNICHOLAS
at the
FUNERAL OF MOST REV. FRANCIS W. HOWARD, D.D.
Bishop of Covington**

JANUARY 22, 1944

A short time ago the venerable Bishop of Columbus came unaccompanied to Covington to visit his sick friend, the Bishop. While many Bishops were present, on Tuesday of this week, at the funeral of Bishop Hartley, they received word of Bishop Howard's death. And thus terminated the earthly friendship of these two Prelates, covering a span of more than fifty years.

While the medical reports of the past few months gave us no hope of the recovery of Bishop Howard, we were unreasonably confident that his robust constitution would regain for him the vigor of health so long enjoyed. It was, I think, a distinct shock to many friends of our departed Bishop when, a few years ago, they saw in him the first evident marks of advancing old age. They thought of him previously, notwithstanding his long service and his many interests, as a Prelate in the full vigor of middle life.

Last October came the surrender. Bishop Howard had mapped out for himself two weeks of exacting duties in the mission section of his diocese. His program would have taxed the spirit and powers of a younger man. Perhaps his own reason registered objections; if so, they were overruled by his strong will. The inability of his physical powers to carry the burden which his zeal imposed brings into strong relief a characteristic of the departed Prelate.

I have never known a Bishop who was so interested in formulas as was Bishop Howard. His studies were, therefore, concerned about many fundamental questions. His last visit to the missions was an application of a basic principle that was very sacred to him. The missions needed particular attention, which must be given personally by the

Ordinary of the Diocese. Persons on the missions must be dealt with individually. For him, no vicarious consideration would suffice. Face to face, those living under mission conditions must deal with him who has the chief responsibility of souls. A future biographer, with imagination and a command of language, can write an intriguing chapter of the life of Bishop Howard on the importance that he attached to the attention due individuals.

Regimentation, mass production, even production solely for profit, socialism, communism, collectivism, capitalism, corporations, rural areas controlled by absentee owners—these were all analyzed by the scholarly Bishop. In them he found that every individual was not given due opportunity to attain his full stature of perfection. It was clear to him that God made us individuals and that individuality is a sacred trust. Movements, civil authority, and the Church have the responsibility of safeguarding the nobility and the rights of the individual. The Bishop, in his quiet way, was the champion of the individual. He saw clearly the advantages which local or neighborhood control gave in safeguarding the rights of individuals and families. The administration of Bishop Howard, whether in his curial work or in the visitation of his priests or parishes, religious institutions, schools, and social agencies, or in dealing with societies or groups, furnishes evidence of the careful attention he gave to individuals and to their problems.

The friends of Bishop Howard in every walk of life and of many religious faiths are legion. Some he helped, others sought his council; some he directed into the Church, others brought him information, others in their discussions assisted him to clarify his own judgments. In all, he showed an exceptional interest in individuals, retaining always their respect and friendship.

In our further meditation on the life of Bishop Howard we can only touch briefly on a few of the basic institutions and fundamental principles about which his intellectual activity was chiefly concerned.

He saw unmistakably the stamp of divinity on the three

great societies that make up the whole human race: the Church, the state, and the family. He regretted that thinkers, especially radical thinkers, would not with open minds investigate these basic institutions, which must be evident to everyone truthward bound.

Bishop Howard, for several decades, gave close attention to education. He was familiar with its mechanics and kept in touch with changing methods; but he was, naturally, more concerned about the fixed and unchangeable elements of education. He knew the importance of right mental habits, the necessity of moral training from the earliest years. He knew that the right kind of education today would give us the right-minded and right-hearted citizens of tomorrow. He wanted the schools to collaborate with parents in perfecting the individuality of the pupil. He insisted that they must teach true love of country, respect for its authority, and obedience to its law. He knew that the schools must give God His rightful place in their curriculum. These lessons he taught, in season and out of season, not in a way to attract attention to himself but through the established agencies of the Church. He was known to his brother Bishops for his constant struggle with the problems of education as we face them in our own country.

His Latin schools had for him an historical background; they were his contribution to the Church to help to save the classics for our day; they were also a laboratory which would prove the superiority of intellectual training which has the classics as its foundation; they would furnish proof that Americans can become distinguished Latin scholars.

I am divulging no secret when I say that more than twenty-five years ago, when the Bishops of the United States set up a Department of Education in the National Catholic Welfare Conference, Father Howard of Columbus was asked to be its first Director. Following the radical trends of our times and the predominance of many secular educators wholly unqualified to deal with the responsibility of training our future citizens, Bishop Howard saw little

hope of a wholesale reorganization of our system of education that would be sane and based upon the unchangeable principles of mental, moral, and religious training. He stood firmly against federal control of our educational system. He knew that the local and neighborhood influence keep the responsibility of education where it belongs, under the control of parents. He knew too well that no Washington bureaucracy would consider itself the delegate of parents. To him parents were the delegates of God in educating their children; teachers, schools, even the state, are delegates of parents in educating children. Educational bureaucracy would subvert this divine order; it becomes, necessarily, a dictatorship; it will, eventually, be guided by totalitarian philosophy.

The questions of labor, capital, unions, and the reconstruction of society according to the law of nature and of the Gospel, with justice for all, claimed the attention of our departed brother. In his retiring disposition he would not raise his voice so that it could be heard throughout the nation; he was, however, the trusted councilor of labor leaders who sought a solution, especially, through the Papal Encyclicals.

The question of corporations gave Bishop Howard much anxiety for many years. He saw in them serious moral dangers for modern society. The front of a corporation makes it practically impossible to fix individual responsibility. The impersonal character and perpetuity of a corporation, while having many advantages, open the door to serious abuses. I have read the study that Bishop Howard made of corporations. Years ago I urged him to publish it; but his character and his training made him not only analyze principles carefully but forced him to review, again and again, his work, not to change the statement of principles but to make their application to present conditions as practical as possible.

Many of us interested in the studies of Bishop Howard can recall that for some decades he saw the insidious dangers of communism. He often expressed the fear that com-

munism unshackled by any principles would, through its devious methods, make great headway in our times. For long years he insisted on this danger, even while little importance was attached to communism politically or economically.

"Back to the land" was more than a slogan to Bishop Howard. It was his deep conviction that the Church in this country should insist on the importance of living in the rural areas. He knew that the Catholic Church in America was weakest in the rural sections, and he appreciated fully the dangers awaiting her if she continues as an urban institution. The Church in our big cities must be replenished from the country areas. The land must give us big families. The normal, sane, healthy life of millions of Catholics should be lived in the country places.

Eleven years ago the Bishops of the Province of Cincinnati issued a statement on the rural areas. While not disclosed at the time, Bishop Howard was its author. It was my privilege to present this statement to our late Holy Father, Pius XI, and to discuss it with him. His Holiness expressed immediately his serious concern about the rural problem and recognized its importance for the United States.

We might dwell on many other fundamental questions which interested Bishop Howard. We might consider the prudent administration of his diocese for twenty-one years. He labored indefatigably for the advancement of religion. He had no other interest in life but the welfare of the Church and souls. He multiplied high schools. Several beautiful churches recently built are due to his encouragement. His Latin schools will undoubtedly be evaluated more now than during the lifetime of the departed Bishop. His mind was set against giving any publicity to these schools. He was ever striving to bring them to a higher degree of perfection.

It can be truly said that the Bishop was serious-minded. We might think him over serious. He never learned to relax. He was always thinking of the Church, of the good of his

fellow men, of the work assigned to him as Bishop. He was ever anxious to know the mind of the Church and to carry out all her requirements.

We have lost a true priest, a scholarly and holy Bishop, a loyal citizen, who loved his country with an intense love, who thought much of its future, and who desired to see the United States avoid the mistakes that have proved ruinous in the past to so many other nations.

May the soul of Bishop Howard rest in peace!

The National Catholic Educational Association

BULLETIN

VOL. XL

MAY, 1944

No. 4

CABLEGRAM FROM HIS HOLINESS, POPE PIUS XII

GENERAL RESOLUTIONS

TWO GREAT LEADERS

A Tribute to Bishop Howard and Bishop Peterson

Very Rev. Thomas Plassmann, O.F.M., Ph.D., S.T.D.,
President, St. Bonaventure College and Seminary,
St. Bonaventure, N. Y.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

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Each College and University in the College and University Department pays an annual fee of \$20.00.

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Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

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Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

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Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

General Membership

Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

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CABLEGRAM FROM HIS HOLINESS, POPE PIUS XII

The Association was honored by the following cablegram from his Holiness, Pope Pius XII, in response to a message of filial homage extended to His Holiness by the delegates to the Forty-first Annual Meeting:

“April 15, 1944.

“Archbishop Cicognani,
Washington, D. C.

“Holy Father, acknowledging with paternal gratification filial assurance of devotion and prayerful remembrance, cordially imparts to Bishop Eustace, Monsignor Johnson, and the Members of the National Catholic Educational Association assembled in annual meeting his special apostolic benediction as an earnest of divine guidance and assistance in their efforts to advance the cause of Catholic education.

“(Signed) CARDINAL MAGLIONE.”

GENERAL RESOLUTIONS

At the Forty-first Annual Meeting held at Atlantic City, April 12 and 13, 1944, the National Catholic Educational Association adopted the following resolutions:

I.

From the depths of our hearts we express unto the Vicar of Christ, Our Holy Father, Pope Pius XII, our unswerving loyalty and filial homage. In the midst of the darkness that has settled over the face of the earth, He keeps burning for us and all mankind the saving light of Christ's holy truth. We pray that God may preserve Him and the Holy City in which he dwells. May the Divine Spirit direct and guide those who are responsible for military decisions lest the heartbreaking spectacle of a ruined Rome diminish the joy that will be ours on the day that victory comes.

II.

The National Catholic Educational Association is mourning the loss of two powerful personalities upon whose wisdom and courage it has leaned from the days when it was first organized. The Most Reverend Francis W. Howard, D.D., the Association's founder, and the Most Reverend John B. Peterson, D.D., for many years its president general, have been called to their eternal reward. Throughout the forty years of its existence, they gave to the Association their unstinted devotion, and because of them it has an honored place in the Church and in the nation. We pledge ourselves to continuing loyalty to the principles for which they stood and to labor zealously for Catholic education in the framework of traditions that they have established.

III.

We are grateful to His Excellency, the Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden, for graciously inviting us to hold our forty-first meeting in his Diocese and for his cordial and inspiring message of wel-

come. To Monsignor Maurice R. Spillane and his co-workers who worked so generously to assure our comfort and convenience we are deeply indebted and find it impossible to express our appreciation in words that are at all adequate.

IV.

The home is the fundamental educational agency. The first responsibility for the proper rearing of children and young people is vested in parents, and hence the rights of parents in matters educational are prior to those of the government, the school, or any other agency. In the degree that the home fails in its mission or that parental rights are circumscribed, children are deprived of the kind of upbringing that belongs to them by nature and which alone is effective for the development of worthwhile human beings and good citizens. Effective cooperation between home and school is of vital importance. At the same time it is the duty of schools at every level to provide opportunities for education for family living and for homemaking.

V.

Sound and salutary relations between human beings can never be established unless they are rooted in that complex of relations with God which we call religion. It remains forever true that, unless God builds the house, those that build it build in vain. The Catholic people of the United States, by reason of the fact that they have developed for their children a system of education in which religion is the central core of the curriculum and the definitive element in the whole organization, are making a fundamental contribution to the preservation, the improvement, and the perpetuation of American democracy.

VI.

We hereby record our solemn realization that as Catholic educators it is our sacred duty not only to the Catholic people who are supporting our schools but to the nation at large to continue to labor with unremitting zeal not only to maintain our schools but to intensify their Christian

character and thus to make them instruments increasingly effective for the promotion of the truth that alone can make men free.

VII.

No people can long remain free once it loses control of its schools. The American tradition of local responsibility for education is a sacred heritage handed down to us by our freedom-loving forefathers. We compromise with it or permit it to be frittered away at our peril as free men. The National Catholic Educational Association notes with real concern the tendency on the part of the Federal Government to become more and more active in the field of education. We recognize that there is a national interest in education, but we insist that this national interest does not justify the assumption on the part of any federal agency of authority to control and direct the purposes and processes of American schools or to interfere with their administration.

VIII.

We note with satisfaction that our Government is taking an active interest in the problem of the place of education in the post-war world. The Department of State has taken official cognizance of the need for some form of permanent international organization for education. The common interests and purposes of human beings find better expression by far in education than in political or economic institutions. Heretofore, education has had no instrumentality for making its influence felt in international affairs. The development of such an instrumentality may well prove to be a real contribution to the establishment of an enduring peace.

IX.

Our immediate concern is the health and growth of the Catholic Schools; we cannot evade a duty peculiarly our own to work and pray for lasting peace. It is obvious that no covenant of peace written in hate or revenge or lust for power can long endure. By individual effort few of us can

do much to guarantee a humane and human peace. Working together all of us can raise an effective voice in behalf of minorities and in defense of the rights of oppressed peoples. Our own government entertains no sinister designs upon the liberties of weaker nations. We pledge ourselves to support our government insisting that when this war is ended, justice to individuals and justice to nations will prevail.

(Signed) SAMUEL K. WILSON, S.J., *Chairman.*

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THOMAS PLASSMANN,

BROTHER PHILIP, F.S.C.,

LEO M. BYRNES,

Committee on Resolutions.

TWO GREAT LEADERS

A Tribute to Bishop Howard and Bishop Peterson

VERY REV. THOMAS PLASSMANN, O.F.M., PH.D., S.T.D.

*President, St. Bonaventure College and Seminary,
St. Bonaventure, N. Y.*

"What are the two olive trees upon the right side of the candlestick, and upon the left side thereof?" (Zach. 4, 11.) Again and again, the Prophet Zachary asked the angel of the Lord the meaning of this vision. The first answer was: "Not with an army, nor by might, but by my Spirit, saith the Lord of hosts" (11, 6). And the second answer: "These are two Anointed who stand before the Lord of the whole earth" (11, 14). Holy Mother Church gives the third answer in her antiphon on the Feast of the two valiant martyrs SS. John and Paul: "These are the two olive trees, and the two candlesticks which give light before the Lord."

Neither the Holy Spirit who inspired the pages of Sacred Scripture, nor Mother Church who has woven our Sacred Liturgy around the altars of her saints, will protest as I make bold to attempt a fourth answer, in my humble tribute to two great Ecclesiastics, who, for the first time in many years are not with us today. They have gone to their Father's house, whose brightness dims all earthly light, "for the glory of God lights it up, and the Lamb is the lamp thereof" (Apoc. 21, 23).

Bishop Howard and Bishop Peterson came to us, "not with an army, nor by might, but by the spirit" of the Lord of hosts. Like two olive trees they have spread the fragrance of their beautiful lives through the spacious edifice of God's temple; like two golden candlesticks they have shed the light of their wisdom through the vast halls and corridors of Catholic Education, and far beyond upon the great highway of the world. And today, we feel assured, these two Anointed of the Lord stand before His holy throne,

in the splendor of the celestial "Aureola" which the great Teacher has placed upon their brows.

I shall not detain you with lengthy biographical sketches. Dates and places mean little where the great cause of the Church predominates all. The noblest figures in ecclesiastical history have cared least for what the annals and archives of the world contain of their works and careers. Like that of the Divine Master, their sole concern was, and still is, "that the Scriptures might be fulfilled"; that they might serve as humble and worthy tools in the Hand of Providence; that they might do "their Father's will." And their only ambition: that their names be entered in the Book of Life, while the world may continue to carve its names in steel and stone and to measure its achievements by the number of journals or volumes sold at cheap bookstands in the streets.

And yet, because the lives of all great churchmen are like golden threads in the warp and woof of God's eternal counsels, we love to trace the wondrous weavings of their apostolic zeal in the finished texture of Christ's Mystical Body; to study the influence that contacts with great leaders or schools or lifelong interests may have wrought upon their minds and hearts; to analyze, finally, their own philosophy of life in the grand scheme of their Saviour's call: "I say to you, lift up your eyes and behold that the fields are already white for the harvest" (John 4, 35).

Bishop Howard was born in 1867, in the hallowed atmosphere of a Catholic home in Columbus, Ohio. He received his elementary schooling at the hands of devoted Sisters, his higher education under the Vincentian Fathers at Niagara University, and his theological training at Mt. St. Mary's Seminary. Ordained in 1891, he later attended Columbia University, where he enjoyed the companionship of the Paulist Fathers, and subsequently studied in the Eternal City. Before and ever after these periods of study, pastoral work was his mission and spiritual delight. He proved an effective organizer and a farseeing builder, while he ever sought to adorn God's material temple with the glorious

vesture of our Sacred Liturgy, and God's invisible temple with the word of the Spirit and his own beautiful priestly example. As the Shepherd of the Diocese of Covington, since 1923, his zeal kept pace with the widening field of his administrative duties, and not a child in a deserted lane of the city or a family on a lonesome hillside in his vast diocese, escaped his watchful eye and pastoral care.

As early as 1901 he became officially associated in his native diocese with the work of Catholic Education. This was his favorite interest from the start, and today we are gathering the ripe fruit of what he has planted—The National Catholic Educational Association. He was privileged to father its early organization and to witness its tremendous growth and ever spreading influence. Having been the National Secretary since 1902, he served as its President General from 1928-1936, and as Chairman of the Advisory Board until his death, January 18, 1944, at the age of 76.

Bishop Peterson was born at Salem, Mass., in 1871. After his elementary training at Boston public schools he chose a business career. Upon struggling with a series of illnesses, he embarked upon the studies for the Priesthood, first at the Marist College of Van Buren, Maine, later at St. Anselm's College, and finally at St. John's Seminary at Brighton, under the guidance of the Sulpician Fathers for whom he cherished a fond affection to the end. Ordained in 1899, he pursued postgraduate studies at Paris and in the Eternal City. Returning in 1901, he was assigned to the Chair of Church History, and in 1906, to that of Moral Theology at St. John's Seminary. He was Rector of this institution for fifteen years until his consecration as Titular Bishop of Hippo and Auxiliary to his Eminence William Cardinal O'Connell. He was the Shepherd of the See of Manchester, N. H., since 1932.

To the older members of this Association, Bishop Peterson is best remembered as the ideal Seminary Rector, not only because of the eminent place which St. John's Seminary occupied under his prudent administration and Christ-like guidance, but especially because of the authority that his

presence commanded at our meetings, and of his noble example and priestly dignity. In 1936 he was elected President General of the Association, which office he held to the end. Meanwhile, since 1935, he served as Episcopal Chairman of the Department of Education in the N. C. W. C. and held administrative positions in this department till his death, which occurred March 15, 1944, at the age of 72.

The companionship of these two men was a source of constant inspiration, even as their leadership proved a bulwark of strength. Churchmen to the core, staunch champions of the Gospel and all its truths, they exemplified the strength that lies in unity as well as the beauty that variety affords. United in their holy cause, in every one of its principles, even in the measure of the zeal that fired them on, they yet differed "as star differs from star" in their personal manner of approach. For the cause of Christ is vast and varied; extending from pole to pole it is destined to build up, while this spiritual battle lasts, the great bridge between the Alpha and the Omega. And the Alpha and Omega comprise that marvelous organism known as the Mystical Body of Christ. It embraces the entire flock and each individual member. And here is the point of departure—the difference between the two leaders. While Bishop Howard concerned himself primarily with the individual members, with each immortal soul redeemed by the Saviour's blood, Bishop Peterson, on the other hand, held outlook primarily over the large aggregate of Christians, the infallible Church founded by the God-Man. And thus practising "the truth in love," the two leaders met in undying friendship, and grew up together "in him who is the head, Christ" (Eph. 4, 15).

If we analyze the pastoral and educational career of Bishop Howard, his writings, his words, and his attitudes, it will be readily seen that they all converge upon the worth of the immortal soul, the dignity of human personality, the liberty which is its native right. He recognized the need and always promoted the maintenance of unity, but he insisted that it arise from innermost convictions, and that it must not be stifled or stiffened by either undue centralization or

unwarranted regimentation. Wholehearted cooperation, not only among his fellows, but equally with other creeds, classes or countries, was his constant aim in so far as genuine sincerity was at the bottom. Over-night opportunism and shallow affiliations that served only the fleeting hour or a temporary gain had no place in his philosophy. His charity was unbounded, but where principle was at stake, its language and actions were tempered by the rock-bottom honesty of his soul. No threat or promise or large material gains from any source could frighten or befriend him when there was reasonable fear of forfeiting what he considered the most priceless gift of all, liberty of thought and action in a cause which he knew to be that of God and his Church.

Being of the old school and the sound conviction that there has been no radical change in man's capacity and ability since Adam's day, and that the student still must work "in the sweat of his brow" for what he wants and needs, he looked askance, with some disgust and a sprinkling of humor, at pretentious pedagogical programs, high sounding phrasologies, sweeping slogans, psychological and mechanical devices, credit systems and semester hours, which not infrequently serve to pull the student away from the old-fashioned, worn-out school bench, and make him and his patrons prematurely believe that he is educated. Instead, he preferred that his teachers emulate the method of the great Preceptor of Nazareth of Whom it is said that "He himself knew what was in man" (John 2, 25).

In large measure, Bishop Howard has stamped these fundamental ideas upon our National Catholic Educational Association. Freedom was the watchword. Catholic education, he argued, must be afforded a chance to find itself and express itself freely in a genuinely voluntary association; in an unrestrained forum for intelligent discussion and thorough exploration of the deepest convictions among all Catholic educators in the land, and only then, after a well-rounded program is assured, is it safe and sound to launch forth upon strenuous and fearless action. Obedient to authority as no other man, he nevertheless jealously guarded

the Association against any encroachment or undue interference from any source. He was proud enough to defend its rights, and humble enough to accept orders duly given as well as to acknowledge his own mistakes.

Bishop Howard's Latin Schools were no mere hobby. They originated in the deep-seated conviction of the abiding value of an age-old tradition which looks upon classical studies and culture, not as the content but as the safe enclosure of the Church's sacred and infallible trust. In this he was a realist. He acknowledged that our Christian culture stands with both feet upon the Graeco-Roman world of thought and teaching. He readily owned that our complex modern society will demand new and more adequate services from the rising generation, but, rather than lose time in endless experimentation, he followed the sound axiom: "*Tene quod habes*" (Apoc. 3, 11). Well did he know that the giant minds of Hellas and of Rome, with the sobering, chastening, and ennobling stamp of Christianity upon them, have produced the intellectual tools which have no parallel within our limited purview; that they have stood the test, and have produced genuine leadership for both Church and State.

It is only a few months hence, that I was privileged to receive from Bishop Howard, as we met in Buffalo, this parting, pathetic message: "I may not long be with you," he said. "All my life I have sought to establish a permanent and dignified place for the Classics in our Catholic curriculum. It is my hope that my work will go on. I leave it with you and your colleagues." Some day we may fully realize the significance of this last mandate of our departed leader.

Bishop Peterson, equally loyal to his Master and His holy cause, seemed intrigued rather by that beautiful saying which so well reflects the inmost yearning of the great Heart of the Saviour: "I have compassion on the multitude." Sharing Bishop Howard's pastoral solicitude in full measure, he spent the best years of his life, not in the care of the souls of the rank and file, but in the training of the future leaders in Christ's kingdom. And his whole energy was

bent upon imbuing them with the sacredness of their high calling, with an abiding love for the manifold duties in the service of the supreme Shepherd, Teacher and High-priest; with apostolic zeal in the pastoral, social, missionary, and all other assignments in God's great Vineyard.

It was the tremendous social program of the Church that fascinated him. How frequently and eloquently we heard him speak of the Catholic home, the first social unit established by the Almighty Himself, the source of every blessing, the bulwark of our social system. And his words were fire and flame when he visualized the Bride of Christ as the Mistress of the world, the Educator of nations, the one and only power that has the strength and the courage to create order in the social unrest of our day.

A philosopher and historian by nature and profession, his mind was alert to all spiritual and social needs and ailments as well as to the remedies and the ethical values involved. With genuine sympathy for the laborer, due appreciation for the problems of the employer, he was able to adjust their differences with fine tact and sound judgment. His leadership in the settlement of the famous Amoskeag Mill Strike may serve as a classic example.

"Pro fide et patria" stands written over his whole career. Because he loved God, he loved his country as the gift of God. And for the same reason, true churchman and citizen that he was, he firmly believed that the best American Way was the Catholic Way. And whenever his country needed his aid in a righteous cause, he was the first to serve as the convincing spokesman for the Stars and Stripes.

With humble, childlike submission this truly great man would listen to his elder in age and office, Bishop Howard. He accepted his decisions as final. Bishop Peterson was slow to speak, but when he spoke his every word was marked with wisdom, prudence, keen foresight, and sound judgment. There was authority in his mien and speech, and finality in his pronouncements. And when it was necessary to quell a storm or defend a principle or noble cause, his

eloquence waxed strong, overpowering, and resounded like the "trumpet of God." Though humble as a child, he did not underrate the value of wholesome publicity, "*ut ecclesia aedificationem accipiat*" (I Cor. 14, 5).

To him education was not an end but a means to the greater end; a force of tremendous power, provided it retained its pristine birthright as a gift of God and the safe road to God, and provided it kept aloof from the infectious secularism of our day. Though scholar of rare ability, he was ever heedful of the Pauline warning: "*Scientia inflat, charitas vero aedificat*" (I Cor. 8, 1).

May we call these two leaders progressive? They were progressive in the truest sense. But their progress was upward and forward; not to the right nor to the left. "He who does not gather with me scatters" (Luke 11, 23). To them education retained its primitive meaning which is "to lead man out of himself" (from "*educere*") to the very highest intellectual and moral standards. It is the straight road, the royal highway, which avoids the byways and crossroads of distracting experimentation and consequent disintegration. It starts from the first chapter of the oldest educational work written, the venerable Book of Genesis, where the Spirit of God writes in idelible letters: "God created man to His image and likeness" (Gen. 1, 27), and it ends with the deeds and sayings of Jesus and of His Apostles, all of which climax in Saint Paul's golden standard: "*donec formetur Christus in vobis*" (Gal. 4, 19).

Captions, such as the sovereignty of Academic Freedom or the dreaded phantom of Indoctrination amused rather than disturbed them. Surely, the school must be free and not permit the state or any civil agency to impose a program which destroys the God-given parental rights, which opposes the word of God Who is the Author of life and all that it holds, which places in jeopardy the temporal and eternal welfare of immortal souls. But neither is the teacher licensed to choke the minds of innocent children with the thorns and thistles of his own whims and fancies or

the latest output of some scientific laboratory, before the little ones have even learned to inhale the pure air of God's creation; nor is he licensed to uproot in their hearts obedience to law, order, and constituted authority. Indoctrination? Yes, there must be indoctrination, if the doctrine is sound; if it builds up virtue, the fear of God, the love of neighbor, of country, and of public order. As to the field of scholarly scientific research, however, both our leaders, like all Catholic scholars, heartily welcomed earnest application and steady progress, in the firm conviction that some day the last page of the still undeciphered Book of Nature will conclude with what is written on the first page of the Book of Revelation.

When in 1942 Bishop Howard was awarded an honorary Doctorate by St. Bonaventure College, in recognition of his forty years of service in the N. C. E. A., the citation embodied this sentence: "To him the sanctuary of the Church is the sanctuary of Education." And this applies equally to his distinguished friend. Both met in the sanctuary, but each found his way there from a different direction.

Bishop Howard came in by the large portals, and slowly made his way through the spacious middle aisle. A vast throng surrounded him, men and women of all classes and youngsters with happy smiles; also the sick and afflicted, and for each one he had a word of cheer and a fatherly blessing.

Meanwhile he stopped at the shrines of his favorite patrons, to invoke their assistance and seek counsel in his work: Saint Paul, whose inspired words were continually on his lips; Saint Cyril of Jerusalem, who in simple language explained the mysteries of faith to the early Christians; Saint Francis de Sales, the Patron of Catholic writers and valiant champion of the inner life of the Church; Saint Chrodegang of Metz, who organized the first cathedral school and thus created a safe haven for classical studies in the very shadow of the Sanctuary.

At Bishop Howard's hands the sacramental graces flowed

freely to all the sheep of his flock. He explained to them in plain words our ancient Christian Doctrine, and unfolded before them the beauty and grandeur of the Church at solemn liturgical functions. In the sanctuary before the Tabernacle he assembled them all and taught them the secret of "the liberty wherewith Christ has made us free" (Gal. 4, 31).

Bishop Peterson made his entrance through the lofty sacristy door, in the long procession of young Levites. His time was divided between direction, prayer, and study. To listen to his words of ripe scholarship was like witnessing the gradual growth of Catholic truth, from the pages of Holy Writ and the parchments of the early historians onward and through the days of the Fathers and Doctors of the Church. He had mastered them all: he had watched the first systematic grouping of that truth by the pen of John of Damascus and its later enlargement by Augustine of Hippo. From the Sentences of the Lombard he turned to the glorious "*Summa*" of Aquinas, the Angel of the schools.

With an open and fair mind and the genius of a theologian he sought to learn from them all: Bonaventure and Alphonsus, Suarez and Perrone, Newman and Faber down to the recent social Encyclicals of the Roman Pontiffs. He visualized Theology as a temple of beautiful symmetry and entrancing harmony and, in logical consequence, acquired a distinct appreciation for each of the sacred sciences. We recall with what fervor he defended, on one occasion, the scope and the dignity of the Science of Moral Theology. Fortunate those Levites whom he directed, from virtue to virtue, towards the steps of the Altar.

Let us bid farewell to these two leaders "on a high mountain apart" (Cf. Matt. 17, 1-8). Let us gather around the disciples, Peter, James, and John. Together we look up to the Saviour in His glorious Transfiguration. And behold, there appears on his one side Moses, and on the other Elias. May we not say that to us Bishop Howard, who both loved the Law and observed it with equal ardor, represents Moses

the Law-giver, and that Elias the Prophet appears to us in the person of Bishop Peterson, the man of vision and wisdom and spiritual counsel? "It is good for us to be here," we say with Saint Peter. But as we lift up our eyes, we see "no one but only Jesus," the Eternal Teacher. May He always abide with us, and may the souls of our two departed leaders, through His mercy, rest in peace.

The National Catholic Educational Association

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DIOCESAN SCHOOL SUPERINTENDENTS PAY TRIBUTE TO MONSIGNOR GEORGE JOHNSON

THE CONFRATERNITY OF CHRISTIAN DOCTRINE IN AMERICA

REV. JOSEPH B. COLLINS, S.S., D.D., Ph.D.
The Catholic University of America, Washington, D. C.

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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DIOCESAN SCHOOL SUPERINTENDENTS PAY TRIBUTE TO MONSIGNOR GEORGE JOHNSON *

I am sure that during the course of our meeting today we have all sensed a great void—a void which has been caused by the absence of our departed friend, Monsignor George Johnson. To us older men who have known him for many, many years and to the younger superintendents who studied under him at the Catholic University, as well as to those here who knew him mostly by reputation, the news of the death of Doctor Johnson came indeed as a tremendous shock. We were in no way prepared for it. When we saw him at Atlantic City last spring, his health seemed better than ever before. He seemed to be in splendid condition. If he had been older, we might have received the news of his death philosophically, but it is difficult for us to reconcile ourselves to the loss of one who seemingly had many fruitful years before him in the service of God in the field of Catholic education.

I don't know of any other individual in this entire country whose passing could constitute such a loss to American education as the passing of Doctor Johnson. I say that despite the fact that during the past few years we have lost two outstanding leaders in Catholic education in the persons of the saintly Bishop Howard and the scholarly Bishop Peterson. Within the structure of Catholic education these men were giants. They were guiding spirits, inspirational leaders, and wise counselors. But I doubt if even these outstanding gentlemen, distinguished educators though they were, exercised as widespread an influence in the educational affairs of this country as did Doctor Johnson. I say that because as their spokesman he was more widely known; he was the liaison officer between Catholic

* Delivered by Monsignor D. F. Cunningham, Superintendent of Schools of the Archdiocese of Chicago and President of the School Superintendents' Department of the National Catholic Educational Association, during the meeting of the Catholic Superintendents at the Commodore Hotel in New York on November 9, 1944.

education and State education, between Catholic educators and secular educators. By his wisdom, by his prudence, and by his amiability in his dealings with those outside the field of Catholic education, he raised the prestige of Catholic education greatly. By his writings, by his contacts, and by his radio speeches he awakened the people of this country to the important work that Catholic education was doing and he made them respect Catholic education. His judgments were highly regarded even by those who differed with him on many points, and his measured words always merited serious consideration.

This was especially true when he appeared before Congressional committees as our spokesman. There his gift for cogent summation and his penetrating analysis of the matter under discussion won the admiration of committee members. He always took a wide view of every subject. He knew where to give ground, when to yield a point; where to stand firm when vital principles were involved. When national education problems were under discussion and committees appointed to consider these problems, the name of Doctor Johnson was always included. His ability was well known to President Roosevelt and to President Hoover, and they frequently suggested his name for important committees. As far back as 1929, President Hoover appointed him a member of the National Advisory Council on Education, and President Roosevelt gave him a similar appointment in 1937. At the time of his death he was a member of the War-time Commission on Education and his popularity with secular educators was evidenced by the fact that three times he served as secretary of the American Council on Education.

I feel sure that you will all agree with me when I say that of all the contacts he had with various organizations his association with the Superintendents' section was the one he prized most. He looked upon the superintendents of schools as the vital links in the Catholic education chain. When, for example, he made certain commitments as a member of

national committees, he looked to us as the representatives of our bishops to carry out those commitments. And we were always glad to cooperate in his well thought out plans. He enjoyed these meetings; here he could talk freely for he knew that he was among friends. He kept us well informed about movements and tendencies which might in any way affect the welfare of Catholic education in any part of the country. He had the deepest respect for the opinions of the various superintendents as was evidenced by the fact that he frequently asked for our opinions, before acting on important matters.

He did a great job. He did the work of ten men, and he never complained. In fact he was already ready to place a greater load on his already overburdened shoulders.

No wonder we superintendents miss this great educator, this great priest of God, this great humanitarian, and true friend.

Today as we pay our tribute of respect to Doctor Johnson, at this luncheon we welcome his successor, the new Director of Education of the National Catholic Welfare Conference, Monsignor Frederick Hochwalt. I am revealing no secret when I say that for sometime before he died Doctor Johnson had looked with favor upon this capable young man. In fact, he had frequently expressed the wish to have Doctor Hochwalt in Washington as his assistant and later as his successor. Were he here today how glad he would be to see his wish fulfilled! The members of the committee of superintendents who have sponsored this luncheon rejoice at the opportunity it affords to honor and welcome Monsignor Johnson's successor. Monsignor Hochwalt, we all know that you have been placed in a very difficult job, in a very trying period of our country's history. But as you begin your work, we know that you will find encouragement in the knowledge that you can always depend on the members of the Superintendents' Department to lighten your burden whenever and wherever we can.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE IN AMERICA

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Historical Note

The Confraternity of Christian Doctrine is one of the fairly numerous societies which were formed about the time of the Council of Trent solely to provide religious instruction to children and adults in neglected districts of cities and towns in Italy and Spain. The decrees of the Council relative to popular religious education, and the subsequent publication of the *Catechism of the Council of Trent* gave a new impetus to the teaching of religion and contributed largely to the Catholic counter-reformation. Of the societies which arose during this period, the Confraternity of Christian Doctrine alone remains a purely lay organization; the others which have survived were incorporated into approved religious orders and congregations.¹

In 1560, during the pontificate of Pius IV, Marcus de Sadis Cusani, a native of Milan, came to Rome where he established a center of catechetical instruction for children and adults. He associated with himself several priests and a number of pious laymen in this praiseworthy undertaking, which soon enlisted the interest and services of Caesar Baronius, later Cardinal, and of Enrico Pietra of Piacenza, who was one of the first companions of St. Philip Neri in the Congregation of the Oratory. In 1567, Pope St. Pius V, a zealous proponent of the prescriptions of the Council of Trent relative to catechetical instruction, gave his special approval to the Confraternity, terming it "a most sacred work of the Catholic Church," and enriched it with indulgences.

St. Charles Borromeo found the Confraternity already

¹ *Dizionario di Erudizione Storico-Ecclesiastica* (Moroni), XIX, p. 265. See also Rev. Raymond Prindiville, *The Confraternity of Christian Doctrine*, Ecclesiastical Review Press, pp. 18-21.

well established in his See city of Milan when he took up his duties there in 1563. Upon the death of the great Cardinal in 1584, there were more than 40,000 children and adults enrolled in the Confraternity classes which were conducted by some 3,000 teachers and home visitors in 740 schools.² Other saintly teachers who were actively interested in the Confraternity during its early years were St. Robert Bellarmine, St. Francis de Sales, and St. Peter Canisius. The complete history of the Confraternity of Christian Doctrine in Europe and in the mission countries after the sixteenth century has yet to be written.³ One can, however, trace its existence through the intervening centuries to our own time in the papal decrees, rescripts and other documents wherein the Holy See manifested its guiding interest in its continuance. The publication of the formal Statutes in 1704 and the *Motu Proprio* of Benedict XIV in 1755 are instances of the solicitude of the Church in the work of the Confraternity. "It survived all the storms which passed over the Church," observed Father Spirago, "and to this day is doing a great deal of good in different parts of the world."⁴

Revival of the Confraternity: Canonical Status

The revival and extension of the Confraternity of Christian Doctrine in our own time is due in large measure to the promulgation of the Encyclical *Acerbo nimis* of Pope Pius X. This remarkable document, "On the Teaching of Christian Doctrine," written nearly forty years ago, expressed the chief aim and purpose of the Confraternity. "Let religion classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned."⁵ Pius X saw on all sides the dangers to the

² Rev. Joseph B. Collins, "St. Charles Borromeo and the CCD," *Our Parish Confraternity*, November, 1942, pp. 2-3.

³ Father Martin Brennan has written an excellent study of this organization for his native country, *The Confraternity of Christian Doctrine in Ireland: 1775-1835*, Dublin, 1934.

⁴ *Spirago's Method of Teaching Christian Doctrine*, p. 520.

⁵ *Acerbo nimis*, AAS, XXXVII, 1905, p. 623.

faith of his beloved little ones who in many countries were subject to an education avowedly divorced from religion and its influence. He called upon the Confraternity of Christian Doctrine to furnish religious instruction to all who were deprived of it, and ordered the establishment of the Confraternity in all parishes throughout the world. "Through this Confraternity," wrote the Holy Father, "the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to the holy and salutary work both out of zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs."

The Code of Canon Law repeated the prescription of Pius X relative to the universal erection of the Confraternity and provided that, once established in a diocese by the Ordinary, it is *ipso jure* aggregated to the Archconfraternity of Christian Doctrine whose headquarters is in Rome.⁶ More recently, under Pope Pius XI, the Congregation of the Council stipulated that membership in the Confraternity "is open to all who are capable of teaching and enkindling love for the catechism, especially teachers in schools, and all who are equipped with the knowledge of teaching methods." Recognizing the need of trained teachers, the Decree points out, "Let all of these, whether asked or commanded, as cheerful givers whom the Lord loveth, freely and gladly donate their services to aid this work. The help of members of religious communities according to Canon 1334 must not be lacking in a work so tending to salvation, so acceptable to God, and so necessary for the good of souls, if required by the Ordinary of the place."⁷

Richly endowed by the Church with indulgences for its members, the Confraternity today enjoys a place second to no other organization in the local parish. Our Apostolic Delegate pointed out the value of the Confraternity when

⁶ Canon 711:2.

⁷ *Providio sane concilio*, AAS, XXVII, 1935, p. 149.

he appealed for many willing workers to enroll in its membership. "Men and women of all ages and conditions," he wrote, "you should give your names and contribute your activities to the Confraternity of Christian Doctrine. . . . The Church has defined this work in the words of the Vicar of Christ on earth as the choicest field of Catholic Action, and 'your choicest cooperation or participation in the Apostolate of the hierarchy of the Church.'"⁸

From the foregoing it is clear that the Confraternity is a lay organization fully approved and commanded to be established everywhere to assist the pastors in imparting religious knowledge to all who stand in need of such instruction. The Confraternity does not aim to supplant the parish school but to educate those pupils who are unable for many reasons to attend a Catholic school. This is particularly true of pupils of the public schools. According to Bishop O'Hara, Chairman of the Confraternity's Episcopal Committee, "It (the CCD) stresses and with notable success to encourage children and youth to enroll in Catholic schools and colleges. Experience has shown that Confraternity classes have led many thousands to their first acquaintance with Catholic schools."⁹

Division of Workers

The Confraternity of Christian Doctrine may be said to have two primary objectives: religious education of children and youth who are outside the Catholic school system, and the offering of instruction on a parish basis to adults, both Catholic and non-Catholic. The constitution of the Confraternity as approved by the Holy See provides that this work be entrusted to the Active members as distinguished from the Associate members whose duties in the main are to support the organization financially and to pray for its

⁸ Most Rev. A. G. Cicognani, "The Appeal of the Church to the Laity," *Proceedings of National Confraternity Congress*, 1939, N. C. W. C., p. 5.

⁹ Most Rev. Edwin V. O'Hara, *Catholic Education and the Confraternity of Christian Doctrine*, N. C. W. C., 1942, p. 57.

success. The Active members who engage in religious instruction are Teachers, Helpers, and Fishers or Home Visitors. It is noteworthy that this division of workers is identical with that employed by the Confraternity in Milan during the time of St. Charles Borromeo. In this country they are employed in the conduct of School Year Religion classes and in Summer Vacation Schools. All activities of the parish unit of the Confraternity are directed by the local parish director under the over-all supervision of the diocesan director who is appointed by the Bishop.

The CCD program for adults is more diversified. There are Discussion Clubs made up of small groups in the parish under a Leader, Parent-Educators, who undertake to provide an adequate religious atmosphere in the home, and the Apostolate to Non-Catholics which aims to bring the Faith to others outside the fold. Moreover, the Confraternity is organized to provide when needed religious correspondence courses, missions and retreats for public school pupils, and to furnish a religious program in missions on Sundays and holydays of obligation when the priest is not present to offer Mass. This varied program of adult education sponsored by the Confraternity is in keeping with its historical tradition and in accord with the paternal wishes of the Holy See, "Lest the religious instruction given to children be forgotten as they grow older."¹⁰ Pope Pius X recalled "that in these days adults not less than the young stand in need of religious instruction, . . . not only those in the lower walks of life, but we should include and indeed more especially all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care or thought for religion."¹¹

The Discussion Clubs are a most fruitful means of adult education. More than a decade of experience has given the Confraternity an approved method and procedure which if carefully followed will ensure success. Our Holy Father

¹⁰ *Providi sane concilio*, AAS, XXVII, 1935, p. 150.

¹¹ *Acerbo nimis*, AAS, XXXVII, n. 618.

stressed the need of this means of education in these words, "The need of our times requires that the laity, who cooperate with the hierarchy of the Church, secure for themselves a knowledge of religious subjects which is not poor and meager but rich and solid, through the medium of books and discussion clubs, so that they will greatly benefit themselves, and at the same time will be able to instruct the ignorant, refute stubborn adversaries, and be of assistance to their well-meaning associates."¹²

The Parent-Educators aim above all else to assist Catholic parents in the religious training of their children, even parents whose children attend the parish school. "Nothing could be more fatal than the view of some Catholic parents that just because they intend to send their children to the Catholic school they are absolved from all personal responsibilities as religious and moral educators."¹³ In these words, Bishop O'Hara has expressed the scope of the Parent-Educator program of the CCD.

The Apostolate to non-Catholics is a parish activity whose purpose is to bring the faith to the "other sheep" by means of prayer, distribution of Catholic literature, sponsoring inquiry classes, and by street-preaching. This division of the Confraternity "utilizes every other membership division in the parish: teachers, fishers, helpers, discussion club leaders, and parent-educators—all should be apostles to non-Catholics."¹⁴

Growth of the CCD in the United States

The development of the Confraternity in our country over a relatively brief period of years elicited from our Holy Father in 1939 the commendation: "rich in achievement,

¹² *Encyclical Letter to the American Hierarchy*, AAS 1939, XXXI, p. 641.

¹³ *Catholic Education and the Confraternity of Christian Doctrine*, op. cit., p. 51.

¹⁴ *Manual of the Confraternity of Christian Doctrine*, N. C. W. C., p. 81.

richer still in promise.”¹⁵ This growth can be seen in a brief survey of the more important milestones in its history. Bishop O’Hara, who was a pioneer in the religious vacation school movement and a potent factor in the development of the Confraternity in this country, has written the details of its inception as follows:

“The spread of religious vacation schools led to an annual national conference on the religious instruction of children not in Catholic schools as a sectional feature of the National Catholic Rural Life Congress, held annually since 1923. A consciousness of the need of more systematic direction of the solution of this vast problem grew with the years and led, on the occasion of the Rural Life Conference in St. Paul, October, 1934, to a petition addressed to the Hierarchy at its annual meeting in November, 1934, for the establishment of an Episcopal Committee on the Confraternity of Christian Doctrine. The petition was favorably received and an Episcopal Committee of three members was appointed, which at once provided for a Department of Confraternity Publications and set up the office of the National Center of the Confraternity as a bureau in the National Catholic Welfare Conference to be of service to diocesan catechetical offices.”¹⁶

In the decade that has since passed two additional members have been added to the Episcopal Committee of the Confraternity.

In 1933, the National Shrine of the Immaculate Conception at the Catholic University was designated as the Center (ecclesiastical) of the Confraternity in the United States by an official letter of Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington. In October, 1935, the first National Congress was held in Rochester, N. Y. These

¹⁵ *Encyclical Letter to the American Hierarchy*, AAS 1939, XXXI, p. 638.

¹⁶ *Catholic Education and the Confraternity of Christian Doctrine*, p. 11.

gatherings on a national scale have been continued each year in various key cities until their interruption by the war. The last Congress was held at Philadelphia in November, 1941.

Our Parish Confraternity, the first publication on a national scale exclusively devoted to Confraternity activities, appeared in February, 1942. It is received by every parish director in the United States and by many Confraternity workers in Canada. This publication, as is true of the official Confraternity materials, is printed at the St. Anthony Guild Press, Paterson, N. J.

The American Catholic Biblical Association was organized in 1936. It arose from the original board of scripture scholars who initiated and carried to execution the new revised version of the New Testament, known as the Confraternity edition. This project, as well as the present work of revising the Old Testament, was undertaken to give teachers of religion and discussion club members easy access to a modern translation of the scriptures and authoritative commentaries on the sacred books. This learned body of scholars has placed its talents and services at the disposition of the Confraternity.

The revision of the Baltimore Catechism is another major achievement of the Confraternity. Begun in 1935, this work was completed in 1941, and it carries the personal approval of Pius XI and the authorization of the Sacred Congregation of the Council.

The Publications Department and the National Center of the Confraternity are engaged in carrying out the purpose for which they were established by the Episcopal Committee ten years ago. The Publications Department issues texts and pamphlets on organization, teachers manuals, and religious discussion club aids. It already has a list of more than fifty items that have appeared, some of which are available in French and Spanish. At the request of the diocesan directors, or of parish officers of the Confraternity, this department furnishes exhibits of materials and in-

formation on their use; it also maintains a well-stocked catechetical library of textbooks, commentaries, charts and various visual aids.

The National Center of the Confraternity, with a priest director and an experienced staff, is one of the bureaus of the National Catholic Welfare Conference. The National Center functions as a clearing house for Confraternity information that is supplied readily to all who request it. This office exercises no authority over the Confraternity organizations in the various dioceses, since each local unit in the parishes operates through its own diocesan director under the guidance of the Ordinary. The diocesan directors make use of the National Center to keep abreast of the latest developments in their field and it serves as a medium of exchange whereby they receive information of interest from all sections of the country.

The Episcopal Committee has authorized the formation of standing committees of the National Center that are made up of diocesan directors. These committees have gradually increased in number as necessity warranted until today they stand at fifteen. The latest is the Teaching Sisters' Committee, with members appointed directly by their general or provincial Superior to assist the National Center in its work, and to act as official representatives of the Confraternity within the limits of their own communities. The Sisters' Committee now includes 71 members, and although it operates strictly and solely within the community, in external Confraternity activities the Sisters gladly offer their services to their own diocesan directors. The National Center is also assisted in its work by an Advisory Board consisting of Archdiocesan directors. This body at the suggestion of the Episcopal Committee was organized in 1942.

Released Time is a subject of grave importance to the Confraternity at the present time. Where it is adopted, Release Time provides for formal religious instruction of public school pupils of all denominations during school hours either within the public school building or in some adjacent

location. The legal authorization for this procedure varies in the different States where it is in effect. As far back as 1876 a court decision in Vermont leaves to the discretion of the local school boards the authority to release public school pupils for religious instruction. In 1940 some authorization to provide released time instruction had been made in 38 States; several States have considered or enacted legislation in this direction since that time. Despite unfavorable criticism from certain quarters, one feels that Released Time affords an important element in solving the problem of religious education for public school students. It will not wholly solve the problem, but where it is available or under consideration, this medium may well be energetically supported. Release Time demands adequately prepared teachers and proper facilities for carrying out the program.

A recent development of the Confraternity has been its establishment in Catholic hospitals. Due to the zeal of Monsignor M. J. Gruenewald, of the diocese of Belleville, a vigorous unit of the Confraternity was formed in St. Elizabeth's Hospital in that city. A report of this activity was made at the recent meeting of the diocesan directors, and since that time other units have been organized in a number of other Catholic hospitals in the middle west.

Provisions for Spiritual Development of Members

In keeping with the primary purpose of all organizations working for the good of souls, the spiritual welfare and the personal sanctification of the members must not be lost sight of. The Constitution of the Confraternity urges its members, both active and associate, to say daily one Our Father and one Hail Mary for the success of the Confraternity program, and to receive the Sacraments once a month for this intention. All the members, moreover, are frequently reminded of the rich store of indulgences which the Church has placed at the disposition of the workers and learners as well. As one experienced diocesan director put it, "due

attention should be given to spiritual exercises, e.g., prayer in common, spiritual reading, and brief ascetic instructions. . . . I would inject a strong current of spirituality into the entire program. Members would be conscious of their high dignity as cooperators with the priest in doing the work of Christ's kingdom; and no opportunity would be lost to help them grow in sanctity and virtue, particularly through participation in the sacred liturgy of the Church.”¹⁷

More than a year ago the *Crusade of Weekday Mass* was inaugurated in a number of dioceses under the patronage of the Confraternity. It consists of individuals who assist at Mass at least on one weekday, preferably oftener, in reparation for the carelessness of those who neglect Sunday Mass and as an act of intercession for our boys in the armed services who are unable to attend Sunday Mass. At a recent meeting of the diocesan directors, it was suggested by Bishop O'Hara that the principal intention of members of the Crusade would be to pray for the canonization of Pope Pius X, this in a spirit of gratitude for one whose priestly zeal for religious instruction prompted a revival of life and energy for the Confraternity throughout the world.

The Confraternity of Christian Doctrine in America as of today has grown in scope and in influence from the modest beginnings of a decade ago. That God has blessed its brief life in our country is beyond doubt. But its real task lies ahead. Religious instruction for the young, adequate information on Catholic truth and life for the adult—these are weighty responsibilities for any organization to assume either in whole or in part. With the interest of all and with the help of many, guided by the Church who has blessed its beginnings and its growth, the Confraternity will go on through the post-war years that lie darkly ahead.

¹⁷ Very Rev. Leon A. McNeill, “Organizing the Parish Confraternity,” *Proceedings of the National Confraternity Congress*, 1941, p. 37.

RADIO AND EDUCATION

EDUCATIONAL FM BROADCASTING

A more intensive use of radio for educational purposes has been predicted at Federal Communications Commission hearings during the month of October. Thirty-five State university FM stations, State-wide radiocasts, and a world-wide University of the Air are all in prospect.

To date there are 12 State universities with standard radiocasting stations, but according to report 35 are now actively considering the matter or have already applied for a construction permit.

Education officials of Maryland, Ohio, Michigan, and New England plan for State and regional use of educational radiocasting.

Chicago, New York, San Francisco, and Cleveland Boards of Education operate FM educational stations on the air today. Another is operated by the University of Illinois. Stations are under construction by the Iowa State University, University of Southern California, Buffalo Board of Education, and the University of Kentucky.

Five FM channels in the radio spectrum are now reserved for the exclusive use of education. Educators are asking the Commission to set aside 15 channels.

Programs contemplated for FM stations will be directed to both homes and schools. These will include not only regular courses of instruction, but will offer in addition concerts, news, and discussions. All the cultural resources concentrated at universities will be used. Farmers will be kept advised of expert findings in the agricultural field; housewives will be assisted by professional economists, and businessmen and laborers helped by those making a continuous study of the problems of labor, management, and production.

About half of the 35 State institutions considering establishment of FM stations have indicated that the stations will

be related to projected State networks of FM educational stations.

There are now about 500,000 FM receivers in the hands of the public. Manufacturers have estimated they could turn out 5,000,000 sets a year as soon as wartime regulations are lifted, provided they know the band assigned.

Plans have been announced for a world radio university through the facilities of the World Wide Broadcasting Foundation in Boston. As soon as its transmitters are freed from emergency war service, the Foundation plans to resume radiocasts directed to home receivers of foreign listeners in four basic European tongues with special programs in less-known languages. International commerce, household hygiene, backgrounds of civilization, and world religions are among the subjects to be covered.

In the commercial FM field, approximately 40 stations are now licensed to operate and 248 applications are pending before the Commission.

The extent to which radio will be an influence in educational circles after the war is also indicated by the communications fellowships for students from other American republics now being offered by the Federal Communications Commission. The fellowships are to be of the interne-training type consisting of study and training in the various divisions of the Federal Communications Commission. The program includes activities in the engineering department in the allocation of radio frequencies, training in monitoring stations, in frequency measurements, spectrum occupancy, and in related topics.

Types of fellowships, qualifications, and awards of fellowships are treated in the *Federal Register*, October 31, 1944, title 47, pp. 12, 973-74.

Educators and school administrators are asking many pertinent questions as to what FM broadcasting is, how it may be used educationally, how to plan an FM station, and what are approximate costs of building and maintenance.

The answers to these questions are furnished through the following materials furnished by the Broadcast Transmitter Section, RCA Victor Division of the Radio Corporation of America.

I. What is FM?

FM or Frequency Modulation is a comparatively new broadcasting service. It is a new technique applied to the transmission and reception of sound broadcasting on ultra-short waves. It furnishes an improved method of bringing to the radio audience broadcast programs with superior tonal quality. The combination or use of FM with the very high frequencies (or ultra-short wave lengths) offers a number of advantages, among which are the following:

1. It virtually eliminates interference from natural and man-made static.
2. Because wider channels are used, higher fidelity sound can be transmitted.
3. The effective service area of an FM station does not vary from night to day but remains constant.
4. Many stations can operate on the same frequency by judicious geographical spacing without creating interference with each other.

FM has already been authorized by the Federal Communications Commission on a full commercial basis. A sufficient number of channels have been allocated to make possible eventually the operation of several thousand FM broadcasting stations in the United States. FM will also permit expansion of the non-commercial broadcast services which today are offered by approximately 40 stations. The stations are supported by universities, agricultural colleges, polytechnic schools, vocational institutions, bible institutes, and churches. Part of the FM radio spectrum has been set aside by the Federal Communications Commission for these non-commercial educational broadcasting services. Un-

questionably these channels will be rapidly absorbed for educational purposes after the war.

An energetic movement to develop FM services was instituted by the industry in the autumn of 1940 through the sale of FM transmitters and the introduction of FM broadcast receivers. This development was greatly retarded in 1941 by the conversion of the radio industry's manufacturing facilities to war production. Thus, FM barely got started before the production of FM devices for civilian use was stopped. There are, however, a comparatively large number of FM stations operating with a program service and they are situated in many of the principal cities of the country. A large number of applications for the erection of FM stations has been filed with the FCC and undoubtedly will be put into operation as soon after the war as they can be built and installed.

II. FM in Education

The successful application of radio broadcasting in the field of education has been demonstrated by the several stations now in operation. A single transmitter may be used for the broadcasting of supplementary aid programs to all the schools within a city system in the fields of science, music, art, social studies, foreign languages, and so forth.

Many authorities consider radio to be a valuable tool in motivating learning and supplementing the work of the teacher. Carefully prepared programs can be of great benefit in making the students aware of the importance of studying required subjects. Radio has proved to be a useful medium for the transmittal of guidance information to students and for in-service teacher training. Radio enables one person, such as a prominent visitor, to speak to all the students in a large school system simultaneously, an accomplishment which would otherwise necessitate his visiting each school separately. With a school broadcasting system continuous communication can be maintained to all the schools within a system at all times and therefore will be

of special value during emergencies and for general announcements. Radio broadcasting has been found beneficial in the field of adult education and for providing an educational service to handicapped children. Statewide FM educational networks can be combined from the several city installations to provide extension service from universities and to carry educational services to the rural regions.

The U. S. Department of Education is keenly aware of the potential educational use of FM broadcasting and has been urging educators to give their immediate attention to the establishment of FM stations.

III. Planning an FM Station for Schools

Experience has shown that a successful beginning would include the organization of a radio committee or committees to study the problems involved, and to determine the possibility of radio broadcasting as it may be applied to the local educational efforts. The responsibility of the committee would include that of observing the experience of other school broadcasting stations as it regards organization of personnel, programming, in-service teacher training, and curriculum development. The committee or committees could also study local program resources as well as consider the available radio programs currently on the air.

A radio workshop might well be organized to plan and produce radio programs for both community and school broadcasting. The program directors of local radio stations have had much valuable experience in radio production and it is suggested that their advice and counsel be sought in program planning.

Before an FM broadcast station can be installed in a school system a number of factors must be carefully studied. A determination must be made of the territory to be served. It is strongly recommended that a competent technical adviser be employed to make the necessary decisions regarding the equipment which will be required to serve the desired territory, the location for the transmitter, and the

installation of the equipment. From these factors an estimate can be made of the overall cost of purchasing and installing the equipment and of the subsequent operating and maintenance expense.

The above decision having been made, application should then be made to the Federal Communications Commission for a Construction Permit. FCC Form No. 340 is used in applying for a Construction Permit and may be obtained from the FCC upon request. When requesting this form the applicant should also ask for the FCC Rules of Practice and Procedure and Regulations Governing Non-Commercial Educational Broadcasting Stations.

A. WHAT FREQUENCY TO APPLY FOR

At the present time the band of frequencies between 42 megacycles and 43 megacycles is reserved for educational (non-profit) broadcast stations. Since all FM channels are 200 kilocycles wide (1,000 kilocycles=1 megacycle), five channels are provided for this purpose. If the application is for the first educational FM station in a particular area, the applicant may take his choice of any of the educational channels. If, however, there are other stations already in the community, then the applicant must choose a frequency differing from those already granted. Moreover, the Commission specifies that adjacent channels are not to be used in the same area, which requires that the application for a new station must be at least 400 kc. different from that of any existing station. For example, if the application is in a city in which 42.1 mc. and 42.5 mc. are already in use, then the new application could be for 42.9 mc. If there are other stations within a few hundred miles of the applicant's location, then these too must be considered in choosing the frequency to be applied for. The actual distance which must exist between two FM stations in order that both may operate on the same frequency will depend upon the effective power transmitted by each station. With the number of frequencies available and the distance

which exists between "principal cities" in most parts of the country, it is not expected that much difficulty will be experienced in choosing a frequency if an application is filed at an early date.

B. SELECTION AND LOCATION OF TRANSMITTER AND ANTENNA

When the territory to be served is decided upon, it becomes possible to determine the type of antenna to use and what power transmitter to employ. This is based upon the assumption that the strength of the signal produced at the farthest part of the service territory from the transmitting station must be sufficient to operate a receiver satisfactorily. In other words, we know how strong a signal we need for a given distance in miles—the problem is how best to produce it.

A given signal can be produced by a simple antenna and a high-power transmitter or a more complicated antenna and a lower power transmitter. Thus the signal strength depends on the combination of the "gain" of the antenna and the power of the transmitter. Antennas with higher "gain" usually consist of several layers of elements supported by a steel pole. In addition to the number of layers in the antenna, the height of the antenna above average ground level will affect the signal, viz., the higher the antenna, the better the signal. Hence the station with a high antenna will get better coverage than one with a low antenna, or conversely, will need less transmitter power or a smaller number of layers in the antenna itself. For example, a 1,000-watt transmitter with a six-layer RCA Turnstile antenna has a range in flat country of about 40 miles, if the antenna height is 200 feet, and of about 65 miles if the height is 1,000 feet. Also, a 1,000-watt transmitter with an antenna height of 1,000 feet will have about the same range as a 10,000-watt transmitter with an antenna height of 400 feet.

An economical and practical limit to the height or num-

ber of elements used in the transmitting antenna will be found to exist; that is, the cost of the transmitting antenna increases with height and complexity, and, thus, a point will be found where it will be less expensive to increase the power of the transmitter rather than the height of the antenna. Another factor for consideration is that the greater the power of the transmitter, the greater its initial cost and that of operation and maintenance. Information can be obtained from the suppliers of FM antennas and transmitters so that the prospective purchaser can judge the equipment best suited to his needs. It is obvious, of course, that advantage should be taken of the possibility of locating the transmitting antenna on a high building or high hill, because in this way expense can be saved in the size of the transmitter and the number of elements needed in the antenna. Before choosing the transmitter location additional consideration must be given to the availability of telephone lines, power lines and access by road, because whereas a high location may offer a large saving in the cost of equipment, it may well be that such saving will be lost when the cost of installing telephone lines, power lines, water facilities, and so forth is taken into consideration. It will generally be found advantageous to locate the transmitter near the center of the service area, although where such a location is not possible an antenna may be provided with a directional characteristic so that a part of the transmitted energy is not wasted outside the area to be served. A substantial saving in operating costs can be achieved if the transmitter and studio can be located at the same site, for then both may be operated and maintained by the same personnel.

C. MONITORING EQUIPMENT

In addition to transmitter and transmitting antenna each station must be equipped with monitoring equipment approved by the FCC so that the station will be operating at all times within the requirements of the Commission. This monitoring equipment gives an indication of the percentage

of modulation being used and of the operating frequency of the transmitter. Additional items of monitoring equipment may be used for making periodical measurements of frequency response, distortion, and noise level.

D. STUDIO EQUIPMENT

Studio equipment for FM stations is similar to that used in standard broadcasting stations. In order to achieve the high fidelity advantages possible with FM broadcasting, studio equipment must be employed which meets high fidelity requirements. The general specifications for high fidelity equipment are that the frequency response be held within close limits (12 db.) over the range of from 50 to 15,000 cycles; that the distortion introduced by the equipment be extremely low (less than 2%) over the entire audio range; and that the noise which is generated within the equipment be below that of audibility (at least 60 db. below the level corresponding to 100% modulation).

The equipment required in a broadcasting studio consists of microphones, turntables for the playing of records and transcriptions, loudspeakers and amplifiers with associated volume controls, volume meters and switching facilities. The latter are necessary to permit switching between studios, or between microphones in a particular studio, to the turntables or to telephone lines for broadcast from outside the studios. For outside broadcasts special portable pickup amplifiers are available. The average educational studio installation will, in all probability, consist of two studios, one of which will be large enough to accommodate an orchestra or a large dramatic group. A third studio, or small announce booth, for the use of speakers and news broadcasts, may also be desirable. At least two microphones are suggested for each of the two main studios and one microphone will be necessary in the announce booth. At least two turntables should be used so that the record may be changed on one while broadcasting from the other. The turntables will usually be located alongside the studio

control operator. Recording attachments are available for use on broadcast turntables to permit the making of transcription records which will be found useful during rehearsals and for broadcasting purposes. The studio control operator should also be provided with a microphone from which he can make certain announcements on the air and also talk back to his studios to give them instructions and cues. The control room should be equipped with a high-quality monitoring loudspeaker and each studio should have a loudspeaker for cuing purposes. Consoles (or consolettes) are available which contain all the amplifiers, volume controls, and switches required in a particular studio. Although these various items can be purchased separately and mounted and wired at the time of installation, usually it will be found more economical to purchase the complete consolette which has been factory wired and tested.

IV. Cost of Installing an FM Broadcast Station

An accurate general statement of costs is impossible to make because of the many variable factors which are influenced by the particular installation. However, an approximate figure for planning purposes may be assumed based on pre-war equipment costs and past experience with regard to the cost of installation.

Costs of the transmitter, antenna, and monitoring equipment may range from approximately \$10,000 for the 250-watt station to \$25,000 for the 3,000-watt station. It is believed that the cost of installing the equipment, erecting the antenna, and constructing the studios may vary from \$8,000 to \$15,000, depending upon available building space and other local conditions. If the transmitter is not located with the studio equipment, allowance should be made for land, building, power lines, telephone lines, etc. which may be required. The cost of studio equipment, as described above, for the average educational station may run from \$3,500 to \$7,000, depending on the number of studios and

the amount of accessory equipment, such as remote pickups and recording devices, which are desired.

V. Choosing the Supplier of Equipment

Great care should be exercised in choosing the supplier of the equipment to be purchased. Although the purchasing price of the equipment is always a major factor, consideration should be given to the manufacturer's reputation for good engineering, service, supplying of replacement parts, and assistance in engineering problems. It will be found advantageous to purchase from a manufacturer who is able to furnish a complete system, including all the radio components, and thereby avoid a divided responsibility for the performance of the station. The equipment must comply in every respect with the FCC rules for good engineering practice. It should provide reliability at low operating cost. It should be designed for the lowest possible cost of installation. Consideration should be given to the ease of operation and maintenance and to freedom from obsolescence. In general, it will be found that manufacturers who have a national reputation for having built high-quality standard broadcasting equipment in the past will now be in the best position to supply the finest FM equipment.

VI. Conclusion

The bare essentials of an FM broadcast system have been presented above. Educators who are interested in obtaining more detailed information may do so by getting in touch with the U. S. Office of Education* and with suppliers of FM broadcasting equipment. Representatives of such suppliers will be found exceedingly helpful and cooperative in the initial planning stages and will furnish more accurate data and prices on equipment which will be made available after the war. It has been suggested that applications for FCC Construction Permits be made at the earliest possible

* *FM for Education*, William Daw Bartwell, Federal Security Agency, U. S. Office of Education, Misc. No. 7.

date. In the absence of complete data on post-war equipment, it is recommended that applications be filed now with the FCC using available data on pre-war designs. At the time the actual purchase is to be made, post-war equipment will be available and the applicant may then merely advise the FCC of the change in equipment to be used. In the meantime, the application has had the advantage of early filing and processing.

The National Catholic Educational Association

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THE N. C. E. A. LOOKS FORWARD

THE CASE AGAINST PEACETIME CONSCRIPTION

VERY REV. EDWARD V. STANFORD, O.S.A., M.S., LL.D.

Augustinian College, Washington, D. C.

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THE N. C. E. A. LOOKS FORWARD

Nineteen forty-four was a momentous year for the National Catholic Educational Association. It recorded forty years of progress for this voluntary organization of Catholic educators. It also marked the passing of three great leaders of the Association: Bishop Howard, Bishop Peterson, and Monsignor Johnson. The time, therefore, appears opportune to reflect on the history of the organization which these distinguished educators did so much to promote.

Formed in St. Louis in 1904, the National Catholic Educational Association, grew out of the Association of Catholic Colleges which was organized in Chicago in 1899. The initiative in forming this organization was taken by the Right Reverend Thomas J. Conaty, at that time Rector of the Catholic University of America. Even before the organization of the Association of Catholic Colleges, there was a partial unification of the work of the seminaries by the founding of the Conference of Catholic Seminaries. This, too, was due primarily to Monsignor Conaty, later Bishop of Monterey and Los Angeles. A meeting of the seminary representatives was held in Dunwoodie, New York, in 1898 and a second meeting was held in Philadelphia the following year. No further meetings were held until 1904, when the Conference met in St. Louis, at the same time and place as the College Association.

At the Fourth Annual Conference of the Association of Catholic Colleges held in Chicago in 1901, the suggestion was made for the organization of the parochial schools along the lines of the College Conference. Monsignor Conaty expressed his willingness to confer with the Bishops and Archbishops concerning the matter, with a view of securing their cooperation. This suggestion resulted in the presence at the Conference the following year of about a dozen diocesan school representatives, who took part in some of the discussions, and who met before the Conference was over

and organized an association to be known as the "Conference of Diocesan Representatives of Parish Schools."

It had been felt all along that one of the chief ends of the College Conference was to bring about a co-ordination of Catholic educational work, and when the Conference of Parochial School Superintendents was organized, the desirability of effecting some sort of working union or co-operation with it was apparent. The matter was discussed at the Philadelphia Meeting, and a committee from each Conference appointed to devise some plan whereby the two associations could be brought into practical affiliation, without interfering with the autonomy of either. The two committees met in March, 1904, at the Catholic University, and finally agreed upon the plan which was adopted at the meeting held in St. Louis, July 12 to 14 of that year at the invitation of His Excellency, the Most Reverend John J. Glennon, Archbishop of St. Louis.

According to this, there is a central board of government made up of officers chosen by the conferences in joint session. These officers consist of a President General, and a Vice President, a Secretary, a Treasurer, and a Standing Committee, to be composed of members from each Conference. Provision was made in the constitution for new Conferences, as they might be organized in the several departments of Catholic educational work, to be affiliated with the central board, and at the St. Louis Meeting, the Conference of Catholic Seminaries was thus united to the general organization. By this happy arrangement, the individual organizations preserve a complete working autonomy, their several constitutions remaining unchanged, while the great end of unity in Catholic educational work is subserved by their being leagued together in a common organization, involving as it does, the holding of meetings at the same time and place, the joint discussion of certain topics of common interest, and effective unity of action in all things which affect their common interests.

The officers elected at the St. Louis Meeting were as

follows: Right Rev. Monsignor Denis J. O'Connell, Rector of the Catholic University, President; Very Rev. E. R. Dyer, Vice President, and Rev. B. J. Mulligan, Treasurer. At the first meeting of the Executive Board, Rev. F. W. Howard (later Bishop of Covington) was elected General Secretary of the Association. Bishop Howard served in this office until 1929 when he became President General until 1936. After that he served as Chairman of the Advisory Committee until his death, January 18, 1944, at the age of 76.

Very Rev. Thomas Plassmann, O.F.M., in his address at the Atlantic City Meeting of the Association in 1944, paying tribute to Bishop Howard said: "Obedient to authority as no other man, he nevertheless jealously guarded the Association against encroachment or undue interference from any source. He was proud enough to defend its rights, and humble enough to accept orders duly given as well as to acknowledge his own mistakes."

The advantages of the Association, as stated in the Report of the First Annual Meeting, have not only been proven during the past four decades but will continue as the organization grows in strength.

"The advantages," according to the Report, which can reasonably be expected to come from such an Association may be briefly pointed out.

"It will bring together at stated intervals the leading Catholic educators of the country, and give an opportunity of exchanging views and of discussing educational problems. It will stimulate, support, and extend Catholic educational activity; and afford encouragement to all engaged in the work. It will make us aware of the defects of our system, and through it the experience of one may become the profit of all. It will make us conscious of our power, and help us to direct our energy, and to make the most effective use of our resources. It will help in the work of organizing parish schools into unified diocesan systems. It

should help to promote harmony and coordination of all Catholic educational interests."

Annual Meetings

With the exception of 1943 and 1945 annual meetings of the Association have been held since the year 1904. The two exceptions were made in cooperation with the requests of the Office of Defense Transportation to ban conventions as a wartime expedient.

The meetings are held at the invitation and under the patronage of the bishop of the diocese in whose See the conference takes place. These annual meetings which have been conducted in various cities throughout the United States have proved to be a most fruitful means of advancing the interests of Catholic education.

The papers read and discussed at the different meetings deal not only with the perennial problems of Catholic education but with educational subjects of prevailing interest. The published Proceedings of the meetings contain information of importance to all who are concerned with education. Each volume includes papers of outstanding merit that reveal the lofty vision and serious efforts which characterize Catholic educational activity in this country.

Included in the Proceedings are the resolutions adopted at the annual meetings. These are not mere statements on current problems but pronouncements that reflect the thought of those who have dedicated their lives to the cause of Catholic education. For example, at the Annual Meeting of the Association, held in Chicago in 1942, the Association made the following pronouncements. The first, in regard to service to the United States, has been translated into action in all our Catholic schools.

"Without stint or limit our schools and our colleges are enlisted in the service of our country. Because we are essentially devoted to the things of Christ we realize that we have something very special to contribute to the national welfare in this critical hour. Our duty it is to God and to country

to labor as never before to translate our faith into action in the classroom and in the laboratory, on the campus and on the playground, and in the community which we serve."

The second, which emphasizes the Catholic position on Federal control of education is most applicable to pending legislation on Federal aid to education.

"A pagan conception of the State has fashioned in Nazi Germany an educational system dominated and directed by official bureaucracy which seeks to mold the minds and the bodies of the people to the autocratic purposes of a totalitarian government. Such a system is in direct opposition to the Christian ideal of education, and its evil fruits are abundantly manifest. They serve as an object lesson to the American people and should inspire us with an unyielding resolve to guard jealously our tradition of local control of schools, and to look with suspicion on any measure, however well-intentioned, that might eventuate in Federal domination of education."

Departments and Sections

At the Annual Meeting of the Association there are in addition to two general meetings sessions of the following departments and sections: Seminary Department, Minor Seminary Section, College and University Department, School Superintendents' Department, Secondary School Department, Elementary School Department, Catholic Deaf Education Section, and Catholic Blind Education Section.

This indicates the growth of the Association since 1904 when the organization started with three departments, Seminary Department, College Department, and School Department.

Each Department elects its own officers, i.e., President, Vice President, Secretary, and two members on the General Executive Board. The Seminary Department, College and University Department, Secondary School Department, and Elementary School Department also have Executive Com-

mittees. The officers of each of the Sections are: Chairman, Vice Chairman, and Secretary.

The officers of the Association are President General, Vice Presidents General, to correspond in number with the number of Departments, Treasurer General, and Secretary General. All the officers, except the Secretary General are elected annually by ballot in a general meeting of the Association. The Secretary General is elected by the Executive Board for a three year term and is eligible for reelection. The Executive Board which consists of these officers, Presidents of the Departments, and two other members elected from each Department of the Association has charge of the management of the Association. The Executive Board holds at least one meeting each year.

Regional Units

A comparatively recent development in the Association is the organization of regional units in two of the Departments. In the College and University Department there are five of these units, i.e., New England, Eastern, Midwest, Southern, and Western. The Secondary School Department has four: Middle Atlantic, Southern, Central, and California.

The units meet separately at stated intervals and come together at the time of the annual meeting. This enables the Association to serve more definitely the interests of its members. The country is so large and the educational problems that present themselves in various localities so diverse that the national body, meeting only once a year, is forced to concern itself with problems that are general in character. The regional unit offers an effective instrument for the study and discussion of local problems.

Committees

Almost from its very beginning the Association has delegated the study of various problems to special committees. The reports of these committees are published in the Bulletin of the Association.

The committees functioning at the present time are as follows: General—Mission Education for Catholic Schools, Publications and Finance, Reorganization of the Catholic School System; College and University Department—Educational Problems and Research, Finance, Graduate Study, Liberal Arts College, Libraries and Library Holdings, Membership, Public Relations; Secondary School Department—Policies, Regional Units, Religion, and Secondary School Libraries.

Among the previous committees and the year in which they filed their reports are: Philosophical Works for Teachers and Students in Catholic Schools (1913); Training for the Lay Apostolate (1920); State Universities and Credits for Courses in Religion (1925); Uniform Standards for Honor Students (1929); Seminary Training in Terms of Equivalency for Graduate Studies (1929); Syllabus on Social Problems (1932); Financing the Catholic College (1935); Educational Problems (1937); Catholic Action in the Catholic College and University (1940); Parent-Teacher Cooperation (1940).

Publications

The Association issues a quarterly publication entitled *The National Catholic Educational Association Bulletin*. This is published in February, May, August, and November and is sent free to all members. The August number is the Report of the Proceedings and Addresses of the Annual Meeting. The other bulletins include special papers and information of general interest. Occasional pamphlets and printed reports are also issued from the Office of the Secretary General. It is planned, in addition, to re-issue from time to time the *N.C.E.A. News Letter* which will include items of timely interest.

The College and University Department issues a *College Newsletter* and the Secondary School Department publishes *The Catholic High School Quarterly Bulletin*. These are mailed to the members of the respective Departments.

Central Office

The office of the Secretary General, located at 1312 Massachusetts Ave., N. W., Washington, D. C., serves as a center for the transaction of the business of the Association. Membership dues are collected here and bills are paid on orders from the Treasurer General. Other business transacted in this office include correspondence with officers and members and arrangements for the annual meetings.

Tributes to Leaders of the Association

The central office had been located in Columbus, Ohio, from 1904 to 1930. It was moved to Washington shortly after Bishop Howard advanced from Secretary General to President General.

Bishop Howard was succeeded as Secretary General by Right Rev. Msgr. George Johnson who served in this office until his death in 1944.

In paying tribute to Monsignor Johnson at the meeting of the School Superintendents in New York last November, Monsignor D. F. Cunningham said:

"By his writings, by his contacts, and by his radio speeches he awakened the people of this country to the important work that Catholic education was doing and he made them respect Catholic education. His judgments were highly regarded even by those who differed with him on many points, and his measured words always merited serious consideration."

When Bishop Howard relinquished the office of President General in 1936, Most Rev. John B. Peterson, Bishop of Manchester, was elected to this post and held office until his death in 1944.

Father Plassmann's address at the Atlantic City Meeting included this tribute to the late President General:

"Bishop Peterson was slow to speak, but when he spoke his every word was marked with wisdom, prudence, keen foresight, and sound judgment. There was authority in his mien and speech and finality in his pronouncements."

At the Atlantic City Meeting, the Association adopted the following resolution in honor of the memory of Bishop Howard and Bishop Peterson:

"Throughout the forty years of its existence, they gave to the Association their unstinted devotion, and because of them it has an honored place in the Church and the nation. We pledge ourselves to continuing loyalty to the principles for which they stood and to labor zealously for Catholic education in the framework of traditions that they have established."

Membership

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. In order to make it convenient to join the Association, and hence to assist in promoting the cause of Catholic education, the following types of membership are provided:

First, sustaining membership, with an annual fee of \$10; second, institutional membership for which seminaries pay an annual fee of \$25, universities and colleges, \$20, high schools and academies with an enrollment of over 250 pay \$10 and those with less than 250 enrolled, \$5; third, school superintendents' dues are \$5 annually; fourth, elementary school dues are \$2 per year, and fifth, general membership has a fee of \$2 annually.

The Need for More Members

The National Catholic Educational Association owes its forty years of progress to the loyalty of those who have thus banded together in the interest of Catholic Education. This voluntary organization, with no power to legislate, has clearly demonstrated its influence in favor of religious education in America. Enjoying throughout its history the confidence and encouragement of the hierarchy, the Association looks forward to greater spheres of activity. The Executive Board is, therefore, desirous of increasing the

membership in order that adequate funds may be provided to support these activities.

Membership in the past was always stimulated by the annual meeting. Therefore, with no national meeting in prospect until after the war there is a special need for new members at this time. The following pertinent reasons may be advanced for joining the N.C.E.A.:

1. To assist in the unification of Catholic educational interests in this country, for a united body can defend those principles and promote those interests we have in common.
2. To enlarge the sphere of your influence, for as an individual it is purely local, but as a member of the N.C.E.A. it becomes nation-wide.
3. To add strength to the national body of Catholic educators, since a larger membership will enable the Association to solve many problems that hinder the advancement of Catholic education.
4. To benefit by the information contained in the publications of the Association.

THE CASE AGAINST PEACETIME CONSCRIPTION*

VERY REV. EDWARD V. STANFORD, O.S.A., M.S., LL.D.,
Augustinian College, Washington, D. C.

There is being proposed at the present time, *a permanent policy of peacetime conscription* which would make it compulsory for all able-bodied young men to undergo a year of continuous training in the Army or Navy. Liability for service would begin with the eighteenth year or within four years thereafter. Youth of seventeen years of age who had completed High School could volunteer for induction with the consent of parents or guardians. After completion of training, the trainees would be enrolled as reservists in the land or naval forces for a period of six years.¹

This proposal contemplates a radical departure from our traditional policy of the past 160 years. It would have far reaching implications not only on the lives of our youth but upon the whole political and social structure of our nation. It would be folly to rush into the adoption of such a policy without giving careful study and weighty consideration to its purpose, its necessity and its probable effects.

Unfortunately, much of the propaganda and many of the arguments employed in favor of peacetime conscription have clouded the real issue and have made for confused thinking.

In order to get at the heart of the matter, the following considerations need to be stressed:

It is a peacetime, not a wartime measure that is being

* This article was printed as a special bulletin, with a limited circulation, during February. The contents are so important that the article, with revisions, is included in this regular edition of the N.C.E.A. Bulletin. Copies of the special bulletin may be secured at 10 cents each.

¹ Guernsey Bill (S. 701) and May Bill (H. R. 515). The two bills are identical in wording. They improve over the bills introduced in the last Congress because of the provision for flexibility in electing the training between the ages of 17 and 23. However, the emphasis will be on the 17 and 18 year olds because the year of training will be a prerequisite for West Point, Annapolis, ROTC, NROTC and all other officer training programs.

proposed. Therefore it has nothing to do with fighting the present war. It is not intended to affect the operation of Selective Service. It is not envisioned as a means of shortening the period of service of the men now under arms or who may be called to arms under Selective Service. It is not designed as a method of providing an army of occupation after the defeat of Germany and Japan.

It is possible to be opposed to peacetime conscription on reasonable grounds without being a pacifist, an isolationist or one guilty of short-sightedness as regards national defense.

It is possible to be opposed to peacetime conscription and still believe that a type of universal military training can be secured in peacetime by other than conscription and under other than the exclusive control of the Army and Navy.

It only beclouds the issue, to link up with peacetime conscription such matters as: Improving physical fitness, developing habits of character and discipline, indoctrinating in the democratic way of life, removing illiteracy, etc.

It does violence to the meaning of words, whether in war or in peace, to call military conscription (the favorite tool of dictators for more than a hundred years) the *more democratic method* of raising armed forces.

The point at issue may be stated simply: Compulsory Universal Military Training in Peacetime *is or is not* the advisable way, the necessary way, the American way to meet our future problem of national and international security.

There are those who hold with conviction that peacetime military conscription *is not* the advisable way, the necessary way or the American way to meet our problem of providing either for our national security or for international peace. In this conviction I heartily concur, but at the same time I believe that we shall have to maintain a large army and navy with adequate reserves for many years to come, not only to help safeguard the peace under whatever international organization may be adopted, but

also for our own national security.² Furthermore, there must be provided an effective means of recruiting a large army and navy with adequate reserves. I have sufficient confidence in American ingenuity to believe that this can be accomplished without resort to the extreme method of peacetime conscription.

In all this talk about the paramount importance of adopting a policy of peacetime conscription, it should be clearly understood that the maintenance of a reserve of manpower sufficiently trained so as to make possible the rapid expansion of the armed forces in time of need, is *only one of the means* of safeguarding our national security. There are other important safeguards that must not be overlooked and should not be considered apart from peacetime conscription.

The forging of a just peace and the building of an international organization to protect it, can make the best and most lasting contribution to national security. It is pertinent to ask whether the adoption at this time of a permanent policy of peacetime conscription might not jeopardize the possibility of such an organization even before it is born.

A well-trained professional army and navy, supplied with the most modern equipment and kept constantly up-to-date on rapidly changing military techniques is essential. The year-round job of training hundreds of thousands of conscripts would cut into the efficiency of the regular army and navy.

The part played by invention and scientific development in the present war, needs no comment. Therefore, the carrying on of continual research and development in the science of defensive and offensive warfare is an important protection for national security. Peacetime conscription

² Russia is the enigma of the future. Her philosophy of atheistic communism, her world outlook are essentially alien to ours. She is at present our ally through accident, not by reason of ideological unity. Nothing in her present way of acting can give us any assurance that she will be our peace-loving ally for the future.

for all our youth will nip in the bud many of our promising candidates for higher studies and research, and by interrupting their development, turn them off into other activities less profitable for the nation.

The present war has been a war of production. Excellent management and skilled craftsmen and mechanics have given our armed forces superiority over all others. It is difficult to see how peacetime conscription would contribute here.

In the interest of national security, it is important to build up adequate stockpiles of strategic raw materials and to establish standby production arrangements with industry for prompt conversion to war needs. Peacetime conscription can render no assistance here.

When the problem of national security is viewed as a whole, it is difficult to follow the War Department claim that peacetime conscription is the *keystone* of their plans to meet any future attacks.³ The efficient systems of conscription which were in use in France, Belgium and other European countries, did not prevent these countries from going down to defeat before numerically inferior forces.

Making all due allowances for the importance of having a pool of military trained manpower in peacetime, conscription, at the best, is but a doubtful way of attaining this objective. Although military conscription has proved to be very successful in wartime, this is no guarantee that it will be even moderately successful in peacetime. The whole environment and psychology of peacetime differ radically from that of wartime. Peacetime measures, which have the character of permanence, will have a vastly different effect on our social and political structure than the same measures would have when adopted as emergency or temporary expedients in wartime.

³ "Our hope for national security is a pool of trained manpower which I believe will be able to take care of any attack. This is the keystone of our system, but we must also keep on the alert to develop our industry and resources." Assistant Secretary of War, John J. McCloy at University of Chicago round-table, as quoted in *New York Times*, November 27, 1944.

Peacetime conscription, as presently proposed, will be more detrimental than helpful to our country. It will be detrimental to the *morale* of our youth; it will be detrimental to the *vocations and careers* of our youth; it will be detrimental to the *religion and morals* of our youth; it will be detrimental to our *political and social institutions*.

It will be detrimental to the morale of our youth. Because of the gravity of the present war, the savagery of the fighting and the heavy casualties, there is strong motivation for youth to take military training seriously as a life and death matter. Facing the possibility of actual combat, youth of 17 and 18 years and older are more serious and mature than they would be at comparable ages in peacetime. They are more amenable to officers, to chaplains and to restraint in general than they would be in time of peace. In brief, the morale problem will be much greater in peacetime than in wartime while the agencies and measures now in use to keep up morale, will tend to be weaker, much less effective or disappear altogether. Our present experience with the morale of large numbers of young men in camps and out of camps is much better than it was in pre-Pearl Harbor days and it is much better than we can expect in peacetime.

It will be detrimental to the vocations and careers of our youth. A young man will be taken away from his family and community at the very time that he is thinking and preparing for a vocation or career in life. Particularly if he is thinking of one of the learned professions and has ambitions and abilities that would enable him to qualify as a doctor, clergyman, scientist, etc., a year in a military camp—with its “soft-pedaling” of initiative, its “don’t think, but obey” maxims—could really do things to an impressionable youth which would change for the worse his whole life. Almost any educator can bear witness to the harmful effect, particularly on the superior-type student, of taking him away from his studies for a whole year at this period of his life. The dislocations in the ambitions and careers of

our youth under peacetime conscription would bode ill for our country.

It will be detrimental to the religion and morals of our youth. The proposed plan of compulsory military training would remove young men from home and community influences at a time when they need this environment most as a protection against moral and religious laxity. The isolation of large numbers of men in camps, away from the helpful influence of home and community is notorious for bringing about a coarsening of manners, speech and morals. When released periodically from the constraint of camp life, there is great temptation to drinking, carousing and sexual laxity. There is every reason to believe that this problem will be greater in peacetime than in wartime. The young men will all be of the same impressionable age, whereas now the wider distribution of ages helps some. They will all be essentially "buck privates" or "boots." Officer training will be reserved for other programs which are to be superimposed upon the year of military training.

During the present war extraordinary efforts have been made by the government and by civilian agencies to protect the religion and morals of the men in the armed forces. Under the motivation of war intensive efforts have been made which would tend to peter out under a long-term policy of peace. The young men presently in the armed forces have the motivation of a deadly serious war, the help of chaplains and religious services, the various activities of the USO, and of private agencies and individuals, to help, in place of home and community environment, to keep them straight. In general, counteracting forces for good will either disappear or be much weaker in peace than in wartime.

It will be detrimental to our political and social institutions. In our form of government, military cliques, military dictatorships and the military mind have been conspicuously absent. Ultimate policy and decision in military matters, even in wartime, have been kept under civilian control while

allowing full place to the judgment and recommendations of professional military leaders. It is important that we keep it so. We have tragic examples in Germany and Japan of what can happen if it be otherwise.

There are those who feel that a permanent policy of universal military training under the complete control of the military would jeopardize this traditional balance. It would also have a disruptive influence on home life, insofar as the government would be stepping into the home and taking therefrom youth during their minority, for at least a year of training apart from all parental influence and authority. It would, in a sense, usurp the functions of our educational system during at least one year of a youth's life. It would tend to weaken the hold of the Church upon the young as many chaplains and church leaders can testify.

The developing of better health and discipline for our youth are sometimes urged as benefits to be derived from a program of compulsory military training. It is fallacious to assume that a year of military training can adequately solve these problems and there is no reason whatever to permit the military system to usurp the obligation and function of the home, the school and the community in this regard.

Peacetime conscription is not the democratic and up-to-date method of protecting ourselves against future hostile attacks. Although compulsory military training in peacetime would be a radically new idea in the United States, it is not a new or untried idea in the world at large. It was not designed to meet the problem of modern war and there is no evidence to show that it has met that problem. France, Belgium and other countries of Europe have had compulsory military training for years, but it did not enable them to withstand the "luftwaffe" and the "blitzkrieg." It would seem, rather that it had lulled them into a false feeling of security. Now that we are in the war on all fronts, there is ample evidence that our soldiers have not met better or more intelligent fighting men in Germany, Italy or Japan.

Yet these nations have had universal military training for years.

We realize that we are no longer protected by wide expanses of ocean. We can be the prey of the airborne troops, superbombers, robot engines of destruction and the more fantastic weapons of a future enemy. We are prosecuting the present war with vigor, with imagination and with ingenuity. We should not make the mistake of adopting what well may be an outmoded system to enforce peace and to meet the future threat of ultra-modern war.

We need a sufficiently large and well-trained army and navy, properly equipped. We should have adequate reserves with sufficient training to enable our armed forces to be rapidly expanded in time of need. We want our youth to be physically fit. We want to preserve and enhance the scientific, inventive, mechanical and productive genius of our people. We want to preserve our spiritual inheritance with maximum freedom for the individual.

Under the hysteria and confusion of war, why rush into a program that goes so contrary to our traditions and may endanger that which has been up to now, our national strength? Why is there so much need of haste? When the war is over and the pattern of peace is clearer and most of the men and women presently in the armed forces, whose children would be vitally affected by the proposed legislation, have returned, it will be possible to act much more intelligently. In the meantime Selective Service will take care of our needs, not only during the war, but also for sometime afterwards if necessary.

We need more study, discussion and planning to appraise properly our problem and to gauge the probable effects of the measures proposed to meet it. Have we given sufficient consideration to meeting the need for a large army and navy by making voluntary service in the armed forces more attractive as a career, financially and otherwise? Are we sure that a more beneficial type of universal military training cannot be worked out through the schools and

colleges, through the National Guard and through summer military camps? A plan, which would utilize all these agencies and assign to each its share in the program, might even require by law the participation of all youth physically able and still avoid most of the dangers that seem inherent in the proposal now before Congress. Such a program might be more difficult and expensive to operate—and it is not the way the totalitarian nations would work it out—but would it not be more in accord with our ideal of maximum liberty for the individual?

EDWARD V. STANFORD.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

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Sustaining Membership

Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

Minor Seminary Dues

Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$10.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

Secondary School Dues

Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School Superintendents' Dues

Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

Elementary School Dues

Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

Catholic Deaf Education Dues

Each member in the Catholic Deaf Education Section pays an annual fee of \$2.00.

Catholic Blind Education Dues

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General Membership

Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

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General office of the National Catholic Educational Association,

1312 MASSACHUSETTS AVE., N. W.
WASHINGTON 5, D. C.

IMPORTANT

In order to increase our membership we solicit your cooperation in bringing the following to the attention of as many prospective members as possible. Additional blanks may be secured on request.

be secured on request.

See reverse side of page for amounts of annual dues

(FOR USE OF NEW MEMBERS ONLY)

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION.
1312 Massachusetts Ave., N. W.,
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Enclosed is my check or money order for \$_____ for membership
in the National Catholic Educational Association

Name_____

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The National Catholic Educational Association

BULLETIN

VOL. XLI

MAY, 1945

No. 4

THE CATHOLIC CONTRIBUTION TOWARDS AN INTERNATIONAL EDUCATION PROGRAM

VERY REV. MSGR. FREDERICK G. HOCHWALT, Ph.D.
Acting Secretary General, The National Catholic Educational Association, Washington. D. C.

RELEASE TIME FOR RELIGIOUS INSTRUCTION

REV. JOSEPH B. COLLINS, S.S., D.D., Ph.D.
Director, National Center, Confraternity of Christian Doctrine, Washington, D. C.

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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THE CATHOLIC CONTRIBUTION TOWARDS AN INTERNATIONAL EDUCATION PROGRAM*

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INTRODUCTION

I

In the United States, as well as in all the Allied countries fighting the Axis, many groups and agencies have been at work during the war attempting to find solutions to the questions of peace and international security. Some of these efforts derive from government agencies, others stem from voluntary and private associations. The participants in these researches and discussions are in agreement that the peace commission should include laboring men and businessmen. This agreement extends likewise to the inclusion of some educators among the representatives, but fails to find accord in the inclusion of religious leaders at the peace table. By the exclusion of religious leaders, Catholic educators, who are largely religious, find that they have no immediate place in peace planning. Let us be realistic and realize that, if religion does not participate in the prologue that is taking place around us, then it shall certainly find no place in the drama of the peace table proper.

Under these conditions how shall Catholic educators fare in facing the question of the possible Catholic contribution to an international program for peace. Catholic education has never lacked for leadership. This leadership was demonstrated to a high degree by the recent pronouncement of the Bishops of the United States when they said:

This war came largely from bad education. It was not brought on by primitives or unlettered peoples. The contemporary philosophy which asserts the right of aggression is the creation of scholars. Discarding moral principles and

* Address at Catholic Association for International Peace Meeting, Trinity College, April 3, 1945.

crowding God out of human life, scholars produced the monstrous philosophies which, embodied in political and social systems, enslave human reason and destroy the consciousness of innate human rights and duties. In these systems the notion of the common good is utterly distorted; it is no longer conceived as the consequence of the common enjoyment of rights and the common discharge of duties, but the creation of the caprice of a dictator or a group or a party. The gilded dreams of a new era, which these systems heralded, have proved to be a hideous nightmare. If we are to have a just and lasting peace, it must be the creation of a sane realism, which has a clear vision of the moral law, a reverent acknowledgment of God its Author, and a recognition of the oneness of the human race underlying all national distinctions.

It is impossible to have confidence in a peace which does not carry into effect the twenty-century-old teachings of the Church. To educate for peace is not a new ideal. Through the years it has been the mission of the Church to establish the peace of Christ in the reign of Christ, and to restore all things in Christ. By scripture and tradition, by the wealth of her learning, the Church has maintained a program to realize the brotherhood of man under the Fatherhood of God. In her role as peacemaker the Church has utilized Christian unity to cut across national boundaries, and has urged Christian subordination of material interests to moral ideals. Out of the Vatican the authoritative voices of the Pontiffs, speaking for the common religious interests of the world, have pointed out where lies danger and where lies security, and have emphasized their teaching by showing that nations are bound by the same moral law that binds individuals.

Over against the desire of the Church to make men one there has been set the narrow nationalism of the godless who would divide and conquer. But today a strong public opinion seems to have been aroused that apparently, although unwittingly, is seeing things the Church's way. To Catholic educators have come many people with blueprints for the future, plans that will outlaw war forever. One plan comes to mind by which its author hopes to save humanity from itself in a generation. With others the author begs, "Give us the youth! Give us the youth to train

and, if they follow our plan, study our books, think our thoughts, practice our program, then war can be successfully outlawed." Yes, the peacemakers of the world are pleading for a deliverance from World War III lest civilization destroy itself.

II

The matter of Catholic education for peace as a specific school program has been discussed frequently. There is no dearth of materials on the college level, since nearly everything that is written about peace programs could form valid content for college and university procedures. Indirectly these materials help the secondary and elementary levels, since they are used for teacher preparation, and there is a carry-over of their educative influence to the lower levels. On the adult education level and for college grades the Catholic Association for International Peace, the various departments of the National Catholic Welfare Conference and other national and international Catholic agencies have produced excellent selected materials. Under the guidance of International Relations Clubs, the National Federation of Catholic College Students, Catholic College Clubs, Newman Clubs, and other formal and informal programs, Catholic peace study has been given impetus since the middle 1920's. Symposia, seminars, forums, and study clubs have been held that are a credit to Catholic education. No one complains about the adult level of peace training as far as matter and form are concerned. The goal at this level is aimed at an ever wider participation and appeal.

On the lower levels the problem is more acute. Most educators agree that on the elementary and secondary levels attempts to deal directly with the abstruse problem of peace meet with less success. Under well-prepared and sensitive teachers a somewhat direct approach to peace problems may be employed on the secondary level. Emphasis can be placed on the peace motive so as to mold racial prejudices and national attitudes in the ways of peace-mindedness. War and peace motives can be analyzed and wrong steps carefully avoided. The approach to the subject should be made from the religious, spiritual, moral, social and

cultural standpoints. In recent years Catholic educators have begun to scrutinize closely the deep, underlying qualities that make up secondary texts. Because some of the solid, old-fashioned texts were outdated and were frequently dull or were built around a poor concept of methodology, school administrators turned in great numbers to texts that were beautifully printed and illustrated, but in which the philosophy was often developed from political, militaristic, and nationalistic tenets so that the unwary student, unless taught to discriminate carefully, was often led astray. Now more than ever we are realizing that Catholicism can't be applied to a text like a coat of paint to a house. The truly Catholic text must be carefully constructed upon basic Catholic principles and by its material and treatment must fit into the total concept of a Catholic curriculum.

Although the secondary students may not always be made completely aware of it, an effort can be made to develop a Catholic philosophy of life, in which peace-mindedness is included. This concept can be best realized by a thorough going philosophy and theology of spiritual and religious values and virtues which if consistently pursued will result in a peace personality. This peace personality is one in which enlightened right reason directs and controls the instinctive, the emotional and the volitional powers. A considerable number of Catholic educators agree that peace education should be more along affective than cognitive lines. Much of the methodology to date has emphasized the appeals to reason; there is an increased feeling that these should at least be balanced by an endeavor to eliminate attitudes based on narrow nationalism and racial hatred. Individual counseling, which is now given more emphasis in nearly all secondary schools, provides almost unlimited opportunity to bring the mind of the unprejudiced teacher directly into contact with the prejudiced mind of a student. By these carefully planned contacts teachers can with patience train the mind to look beyond national frontiers in thinking and develop habits of sympathetic understanding.

No better proving ground for the process of peace education can be found for secondary students than the school environment. Here can begin an effective program to break down and remove

racial and national lines in all school relations. It is obviously quite difficult to achieve a thoroughgoing international peace attitude if there are intercultural tensions that grow and fester within the school itself. Sometimes these difficult situations can only be solved with the help of Parent-Teacher groups. The school with its limited influence cannot make a successful adjustment if its program is negated by parental prejudices and parental attitudes.

On the grade school level the problem of peace education is more difficult, since it must be dealt with indirectly. The successful teacher of religion can make long strides toward an effective program. Likewise, by means of the social studies an excellent opportunity is provided for teaching peace. But whether the teaching field be religion or the social studies, there is a real need for supplementary materials to assist the teacher. Good bibliographies for both teacher and pupil are essential. On the student level these should offer a wide selection of material that is recreational as well as informational. The bibliographical material, whether it be pamphlets, books, or supplementary readers, must be attractively produced and illustrated. Competition is so keen in the reading field today that the most excellent matter cannot dispense with a pleasing format. Most of the texts and supplementary materials that achieve great popularity are part of a planned series which is usually the outgrowth of a sound basic curriculum. It seems to me that the curriculum for Catholic elementary schools, prepared by the Commission on American Citizenship of the Catholic University, can well serve as an example of the integrated approach to the teaching of Christian living. Such an ideal Catholic program furnishes a firm foundation for almost any approach to teaching peace.

Nearly every Catholic elementary school has a continuing mission study program. This provides one of the finest approaches to international understanding. Mission study, which can so easily emphasize customs among the children and peoples of foreign lands by treating of their habits, festivals, observances and games, fits well into either the religion class or the social studies group.

III

The possibility of Catholic cooperation with the schools of other countries in an international educational program are conditioned by whatever is attempted in this vein by all the educational forces of the world. The discussion of this problem today awakens the echoes of similar conversations held at the termination of World War I. The purpose then, as now, was to achieve international peace and good will by the formation of a general inter-Allied organization for cooperation in educational and cultural matters after the war period.

It was a severe blow to the high hopes of educators that the peace conference after World War I did not provide for an international educational assembly. However, in 1921 a joint proposal of Great Britain and France resulted in the creation of a Committee of Intellectual Cooperation to encourage and facilitate international movements in this direction. This international committee consisted of fifteen to twenty persons of different nationalities chosen by the League Council as eminent in various branches of learning. Out of this committee emerged an Institute of Intellectual Cooperation, and subsequently National Committees of Intellectual Cooperation in separate nations; there was a total of forty-two participating nations in all. Under this Conference programs for practical cooperation among existing national institutions, such as universities, libraries, museums, teachers' associations, and student organizations, were instituted. As recently as 1938 the Committee of Intellectual Cooperation was quite active under the presidency of Mr. Gilbert Murray, and continued to be so until the war blacked out its activities.

In addition to the International Committee of Intellectual Cooperation, which had been approved by a resolution of the League of Nations in 1921, another organization was suggested in September, 1922, at the Third International Conference of Moral Education at Geneva. Out of proposals made by Dr. Frederick Zollinger, there emerged the International Bureau of Education which was launched as a private undertaking. In 1926 the Bureau

opened with Professor Pierre Bovet as director. Later, in 1929, it was decided to reorganize the Bureau. Under its new constitution it became an inter-government institution and expanded until in 1938 its membership included seventeen nations. The organization always considered it a severe handicap that neither the United States nor Great Britain joined with it. The Bureau did considerable research work in comparative education and its publications numbered some eighty books and pamphlets. The subject matter of its studies included the raising of the school-leaving age, group work in the classroom, the professional training of teachers, school inspection, school legislation, and the organization of school libraries.

These were the two outstanding efforts to achieve international understanding and good will by joint efforts. There were efforts made on the part of individual nations to establish programs which foster understanding among nations in order to create a better atmosphere for mutually beneficial cooperation. Even previous to the First World War, France, Germany, and Italy had fairly extensive programs of cultural expansion in other countries. Between 1918 and 1939 the French, German, and Italian activities were greatly increased, while other nations began to develop programs. Great Britain, however, did not see the need for such plans until 1934 when the British Council was established. In the United States the Department of State did not initiate a program of cultural relations abroad until 1938. Private initiative in the United States took the lead in 1922 and 1923 when the National Education Association encouraged the formation of the World Federation of Education Associations.

Even a summary discussion of international relations would be incomplete if omission was made of the work of the Institute of International Education. In 1917 Dr. Stephan Duggan was convinced that the War of 1914-18 had made it clear that the United States had stayed isolated from the current of international events because its citizens, concentrating in the nineteenth and early twentieth centuries on the development of their new country, had remained relatively unfamiliar with the life, institutions, culture, and problems of other peoples. To develop interna-

tional understanding by means of educational and cultural activities. Dr. Duggan was successful in securing the support of the Carnegie Endowment for International Peace, which appropriated funds for the Institute early in 1919. The chief method to realize its objectives was to be the international exchange of students. In other years many students had gone from the United States to other countries, chiefly to Germany, to study in their universities, but few foreign students had come to study in our universities. As a result of the activities of the Institute by 1938 more than one hundred universities allotted one or more scholarships annually to it for exchange purposes. In all 2,500 foreign students have received the value of \$1,970,000 in scholarships. On the other hand 2,400 students have traveled to European countries on exchange scholarships.

During these years of international development in the fields of education there was no centralized program that stemmed directly from Catholic sources. The knowledge of this fact causes considerable surprise and conjecture among non-Catholic educational authorities, who are conscious of the common denominator of faith and culture which unites Catholics everywhere. Because of that common denominator it is generally believed by those outside the Church that every Catholic social program, especially education, is highly coordinated on an international basis. It is true that there are in existence voluntary associations within separate countries which focus educational activity, and which may be affiliated with similar organizations in other nations. Here in the United States Catholic educational effort is banded together by the National Catholic Educational Association, which is a voluntary organization. Certain specific phases of education are linked by such groups as Catholic historical, philosophical, and sociological groups. The program of education under the care of the hierarchy of the United States is coordinated by the Department of Education, N.C.W.C.; however, this latter office does nothing to interfere with the autonomy of the separate dioceses and their distinct educational structure. Catholic school systems within various dioceses are independent

and in addition there are found separate Catholic institutions of learning that enjoy complete autonomy.

In the system erected by Catholic effort there is great strength. I do not think that anyone of us would want to change it. But when the question of international educational relations is raised, one can speculate on the best means of achieving the most suitable program. Catholic American education owes a great debt to Europe. Now that the Catholic educational systems of Europe are helpless and in need, how can the debt be repaid? The answer is plainly obvious. By helping Catholic education in Europe to help itself. The specific kind of help raises a number of difficulties. How united should the effort be in this country? How can this effort be synchronized with the plans of the allied governments for the liberated countries?

The plans of the United Nations for present relief and for post-war educational cooperation are still in their formative stages. These plans were originally initiated by the Conference of Allied Ministers of Education which first convened on November 16, 1942, under the auspices of Great Britain. This Conference, initiated by the Foreign Office in cooperation with the Board of Education and British Council, invited the governments of European Allied countries under Axis domination to send representatives. In addition there were observers from the British Dominions, Russia, China, and the United States.

As originally set forth, the purpose for which the Conference came into existence was twofold: to provide cooperatively for the restoration of educational and cultural facilities in devastated Allied countries; and to form plans for a general inter-Allied organization for cooperation in educational and cultural matters after the war period.

The Conference had held eight full meetings before a United States delegation arrived in London in April, 1944, to collaborate with it. The membership of the United States delegation included Senator Fulbright, Commissioner Studebaker, Archibald MacLeish, Mildred Thompson, Grayson Kefauver, and Ralph Turner.

Shortly after their arrival Mr. Studebaker and Mr. Kefauver were appointed on a commission to deal with the problems of

basic supplies and equipment for the restoration of educational and cultural facilities in the devastated countries. Each country was asked to furnish an estimate of the amount the country would be able to pay for and the amount which had to be spent outside the country on supplies not obtainable within the country.

The supply of teachers and professional persons in the occupied countries was a serious consideration for the Conference. As a result of investigation the Conference found that liberated countries did not want outsiders to teach in their schools. But they did want training for their teachers in foreign institutions in fields in which they lack facilities for their own nationals. However, Poland, through its minister of education, stated that it needed to draw on teachers and other professional workers from the outside.

It was indicated that the increased interest in the English language in the post-war world could best be provided for by sending European teachers to England or the United States for training.

As the work of the Conference continued, the importance of teacher training after the war became more apparent. It is proposed that a Commission on Teacher Education be established, that student exchange be more vigorously encouraged, and that summer exchange programs of teachers and students be arranged.

At its ninth session in April, 1944, the Conference voted to accept the suggestions of the United States delegation that there should be established a United Nations Organization to deal with educational and cultural problems. The resulting tentative draft constitution, the work of the delegation from the United States, was to be submitted to the respective governments of the United Nations. Meanwhile, until the new organization is set up, the Conference continues to operate as at present constituted.

The work of the Conference, and many of its decisions, relate to problems that are also the concern of Catholic education. If the great universities of America embark on an enlarged

scholarship program, then, perforce, the Catholic colleges of our nation must provide their proportionate share. Unless days of greater prosperity than ever before lie ahead for Catholic college programs, an increase in the number of full scholarships may prove financially very difficult if not impossible of realization. At present, too, since for the most part our scholarships are liberal arts with some small percentage of medical and engineering offerings, we may discover that our program is not very attractive to foreign students. We have learned from the Inter-American program that the vocational and agricultural fields in the large endowed universities have tremendous drawing power and that we can scarcely compete for the attention of students seeking such work. Furthermore, we shall need a large clearing house to screen the requests for Catholic scholarships. The only way such a central agency can work satisfactorily is to secure competent European field agents who can certify the applicants and guide them to the proper institutions of learning.

If, in the post-war period, Catholic colleges venture into the field of exchange professorships, it will be a new experience for many of them. To rehabilitate European teachers both mentally and physically, such a program may be necessary.

Many of the great religious orders have made a beginning in the work of assisting their motherhouses in the war-devastated areas. Their example is a noble one, and there is hope that every American school boy and school girl by their interest and self-sacrifice can contribute something positive to the restoration of Catholic education where it has been weakened or destroyed.

Of particular concern to Catholic American educators have been the plans and programs of the Allied Military Forces in handling the problems of education during the military occupancy of the various countries. In eradicating Nazism, Fascism, and militarism from the educational system educators may supply a thorough secularism whose tenets may produce the same dire consequences. Consequently, it is of supreme concern to us to know what books are being given to the children and

what educators have been appointed to restore ideal pre-war conditions. It would, indeed, be excellent if the promise of General Eisenhower, made last December for Germany, could be realized. He said: "Military government will not intervene in questions of denominational control of German schools or religious instruction in German schools, except insofar as may be necessary to insure that religious instruction and the administration of such schools conform to such regulations as are or may be established for all subjects for all schools." In addition, German teachers are instructed to eliminate from their teaching anything which favors a policy of discrimination on grounds of race or religion.

As the delegates of the United Nations move toward San Francisco to work out their programs, Catholic education is faced with the great problem of readying itself for the peace. There is no doubt at all that we are armed with the basic principles and the high ideals; but there remains the large assignment of breaking down these fundamentals into specific programs that are attractive and compelling. Every Catholic organization and association, every school, college, and university should have its problems and plans committees for the post-war period. Some national agency should be chosen to convey the results of this thinking to our Catholic people, and to the nation as a whole. The results need to be summarized and disseminated effectively. To teach the ways of Christ as we know and practice them is the finest kind of a peace program.

RELEASE TIME FOR RELIGIOUS INSTRUCTION

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Practical plans to provide religious instruction to children and youth who attend public schools are receiving widespread attention today. Educators are motivated in this matter by a number of important factors. Perhaps the statement made public by the White House Conference in 1940 will summarize the needs which underlie all attempts to bring the influence of religion into the lives of American youth. "Despite the various efforts made by church groups to educate children in religion, the religious needs of many children are imperfectly met at the present time." The report continues, "It has been intimated that approximately one-half of the children and youth in the United States receive no religious instruction outside the home."¹ The late President Roosevelt, who welcomed the delegates of the Conference, observed that in view of the large number of children receiving no religious instruction, "It is important to consider how provisions can best be made for religious training."²

Release Time is one of the plans which aim to provide this needed instruction to public school children. There are many and varied definitions of Release Time—all of which agree in essentials. Mr. Modean, in a recent article in *Read*, wrote as follows, "Briefly, Release Time is a plan by which boys and girls are released from public schools for one or two hours each week at the request of their parents, to attend religious instruction at the church or synagogue of their parents' choice."³ It need only be added that in certain systems the period per week given to such instruction may extend even to five hours, and also that the place where the classes are held will be found to vary in different communities. "Its sessions are held in church buildings, or in buildings owned or rented by the week-

¹ "White House Conference on Children in a Democracy," quoted in *Weekday Classes in Religious Education*, Bulletin 1941, No. 3, U. S. Office of Education, Washington, D. C., p. 1.

² N.C.W.C. News Service, January 1, 1941.

³ Erik W. Modean, "Religion in the Schools," *Read*, January, 1945, p. 35.

day church school council or, where possible and advisable, in public school rooms."⁴

Origin and Development

The beginning of the Release Time plan in this country is usually associated with an experiment made by Superintendent William Wirt in the public schools of Gary, Indiana, in 1914.⁵ However, much earlier, we find legal authorization which would permit some form of religious education in the public schools. In 1876, a court decision in Vermont left to the discretion of the local school boards the authority to release public school pupils for religious instruction.⁶ The first development of Release Time is seen in a small number of widely scattered communities which, with a few exceptions were located in the middle west.⁷ From these early efforts in 1914-1915, the use of Release Time gradually assumed wider and more important proportions. This development necessarily grew out of enactments which provided the legal authority for such procedure. In 1937, it is reported that these weekday religious schools were conducted under various legal provisions in 45 states, in more than 2,000 centers, with an estimated enrollment of 265,000 pupils.⁸ At the present writing, the legal authority for the operation of Release Time schools rests upon state legislation, rulings of state attorneys general, and decisions and opinions of courts and state boards of education or state officials of such boards; and to this must be added the tacit permission which prevails in some states where the law is merely passive and local arrangements whether formal or informal, are responsible for the Release Time programs.

Eleven states have passed legislation enabling the organization of Release Time schools. These states are California, Indiana, Iowa, Kentucky, Maine, Massachusetts, Minnesota,

⁴ *Weekday Classes in Religious Education*, p. 3.

⁵ George A. Coe, "A Public Policy Needed," *Frontiers of Democracy*, VII, December 15, 1940, p. 73.

⁶ *Weekday Classes in Religious Education*, p. 5.

⁷ Donald R. Gorham, *A Study of the Status of Weekday Church Schools in the United States*, University of Pennsylvania Press, 1934, p. 2.

⁸ William A. Franer, *Religious Instruction in Released School Time*, unpublished M.A. Dissertation, Catholic University of America, May, 1942, p. 10.

New York, Oregon, South Dakota, and West Virginia.⁹ To this list may be added those states which authorize Release Time programs by rulings of the attorney general, such as Illinois, Nevada, Pennsylvania, and Idaho; or where the classes are permitted by authorization of state boards of education or of officials of such boards. This list includes Connecticut, Delaware, Nebraska, New Jersey, Rhode Island, Ohio, and Utah.¹⁰ There is a basic similarity in the legislation passed by the various states, and the following law which prevails in Minnesota may be considered fairly typical of all such enactments.

"A child may be excused from attendance (at school) upon application of his parent, guardian, or other person having control of such child, to any member of the school board, truant officer, principal, or city superintendent for the whole or any part of such period, by the school board of the district in which the child resides, upon its being shown to the satisfaction of such board:

"That it is the wish of such parent, guardian, or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week, a school for religious instruction, conducted and maintained by some church, or association of churches, or any Sunday school association incorporated under the laws of this State, or an auxiliary thereof, such a school to be conducted and maintained in a place other than the public school building, and in no event, in whole or in part of public expense; provided that no child shall be excused under this section while attending upon instruction, according to the ordinances of some church."¹¹

The following opinion is illustrative of such regulations handed down by the attorney general's office in some states relative to Release Time. This example is significant in providing that the instructions, given by persons other than the school faculty, may be held in the public school building.

"First: A board of education may legally allow pupils leave of absence for one hour a week for moral or religious instructions given by persons other than the regular teach-

⁹ *Weekday Classes in Religious Education*, p. 5. Massachusetts passed Release Time legislation in 1941, Indiana and California in 1943. These states are not included in the above-mentioned book.

¹⁰ *Ibid.*

¹¹ *Manson's Minnesota Statutes*, I, No. 3030, 1927.

ers engaged by the board, where it is determined by the board that such absence will not injuriously affect the standing of said pupils in their classwork.

"Second: A board of education may lawfully permit the use of the school building or rooms in school buildings under their control, when the same are not in actual use for public school purposes, to be used and occupied by an organization or organizations for the purpose of giving religious instructions to school pupils and to others, under proper rules and regulations with respect to such occupancy as may be promulgated by such board."¹²

The common feature of all authorized regulations for Release Time is the written request from parents, the responsibility of the church authorities for the safety and care of the pupils during the release period, and accurate attendance reports. The element of difference in particular regulations involves the stipulated use or non-use of public school buildings, the number of hours per week which may be devoted to religious instruction, and the programs which are drawn up under state supervision in order to gain credit for the religion courses.

Proponents and Opponents of Release Time

The Release Time plan during the comparatively brief period of its existence has won wide approval and encouragement, at times reserved and qualified, from educators and churchmen; but it has also aroused from these same quarters and from other voices, opposition which is strong and influential. The objections against the program are presented in the following fairly representative argument:

"The movement has been meeting with strong opposition from educational bodies, some important parent and teacher organizations, progressive educators, and others. . . . Basic is their [the opposition's] contention that the operation of released time represents a sectarian intrusion into the public schools. They hold such features as the recording and checking of attendance by the public schools, the supervision exercised by public school teachers, and the practice prevailing in some communities of holding classes

¹² "Opinion of Attorney General, State of Ohio," in N.C.W.C. News Service, March 25, 1941.

for religious instruction within public school buildings, to be direct infringements upon the freedom of the public schools from church influence. Moreover, while appreciating the importance of impressing spiritual and religious values upon the youth of the nation, they contend that church schools are denominational in character, giving chiefly sectarian instruction with which the public schools should have no active concern.

"Opponents of the movement also believe that it will prove to be the forerunner of more serious efforts to introduce sectarian dogmas into the state systems of education. Similarly, they are fearful of attempts to introduce religious instruction directly into the curriculum of the public schools, and of the agitation by the Catholic Church to secure public funds for its parochial schools. The released time plan, they maintain, will prove the entering wedge for procedures endangering the existence of our free non-sectarian public schools by violating the fundamental American principle of the separation of church and state."¹³

Governor Lehman of New York briefly refuted the chief objections of opponents of Release Time in a memorandum submitted at the signing of the Coudert-McLaughlin Bill in 1940. "A few people have given voice to fears that the bill violates principles of our Government. These fears, in my opinion, are groundless. The bill does not introduce anything new into our public school system nor does it violate the principles of our public educational system. . . . The Court of Appeals pointed out, 'Neither the Constitution nor the law discriminates against religion. Denominational religion is merely put in its proper place outside of public aid or support'."¹⁴

Dr. Fleming, in his provocative book *God in Our Public Schools* is opposed to the Release Time plan because it does not go far enough in solving the problem of presenting religion to all children of the public schools. "It cannot solve the nation's moral and religious problem, that of making good citizens of the two-thirds of the children that never darken church doors. The plan must depend upon voluntary attend-

¹³ Morris Fine, *Contemporary Jewish Record*, February, 1941.

¹⁴ Rt. Rev. William A. Scully, "The Present Status of Released Time in New York," *Proceedings of National Confraternity Congress*, 1941, p. 57.

ance, and it is folly to think that those who will not go to church school on Sunday will go on Friday. . . . Thus, say what its advocates will," continues Dr. Fleming, "these schools can in the main give only a little more religious training to those who in Sunday school already receive some, while leaving untouched the vast throngs that need it most—those from whom come the problem child and criminal adult."¹⁵ This writer reports a claim made by leaders of the Release Time program that their schools have reached an enrollment of approximately one million pupils. "On this basis," asserts Dr. Fleming, "these Release Time church schools are today reaching with some religious instruction one out of 30 of American youth of public school age, one of 64 of the 16,000,000 un-reached by any church." He admits, however, that the plan is reaching with religious instruction a small proportion of American youth who greatly need it, but chiefly it is a preparation for the ultimate solution to the entire problem, which he affirms, is that "of giving non-sectarian religious instruction in the public schools as an integral part of our system of public education, by teachers qualified to give it and employed and paid by the state."¹⁶

Favorable opinion for the Release Time program is voiced by Professor McKibbin in the authoritative publication *Education*. "Many of the factors that led to the inauguration of this movement are today bringing renewed interest in it." Mr. McKibbin lists the advantages as follows:

"The inadequacy and limitation of Sunday school instruction, the failure of the home to provide sufficient religious nurture, the over-secularization of public education, the desire to bring religion closer to the everyday education of children, the large number of unchurched children who it is felt can be reached in the week time. In addition to these factors, there is today an increasing conviction that the total resources of the community, homes, churches, schools, social agencies, can and must be brought to bear more effectively and cooperatively upon the character training of the rising generation, that only thus can

¹⁵ W. S. Fleming, D.D., *God in Our Public Schools*, with introduction by Luther A. Weigle, the National Reform Association, Pittsburgh, second ed., 1944, p. 81.

¹⁶ *Ibid.*, p. 86.

the right type of citizen be developed, only thus can we cope successfully with the problem of growing juvenile delinquency. Weekday religious education is one form of experimental cooperation between home, school, and church.”¹⁷

The Catholic position in favor of a workable plan to provide religious instruction for public school pupils may be stated in the words of Most Reverend Michael J. Curley, Archbishop of Baltimore and Washington. In a message to public school teachers which was published in *The Pilot*, biennial publication of the Elementary Classroom Teachers’ Association of the District of Columbia, Archbishop Curley said that religious instruction cannot be given through purely secular subjects. The present situation, “is not healthy for our great nation and I am afraid that it is increasing instead of diminishing as the years go on.” The Archbishop wrote, “I am convinced that all of us, regardless of Faith, should come together to work out a plan whereby the children of our elementary as well as of our secondary schools, will be given an opportunity to get some religious instruction outside the school in their nearby respective churches, a plan that is being carried out now in a great number of our American cities and states.”¹⁸

The Catholic Church makes use of the Release Time program because it is her purpose to use proved and practical means of teaching religion to her children who would otherwise be deprived of such instruction. She makes use of Sunday schools, Religious Vacation Schools, Weekday Religion Schools, which are conducted both on free time and where possible according to the Release Time plan. The Confraternity of Christian Doctrine has long recognized the potential value of the Release Time school. In one of its official publications, we read the following sober evaluation of the plan:

“Release Time for religion classes is now widely discussed and it is undoubtedly an important element in the solution of this problem in many places. It should be

¹⁷ Frank M. McKibbin, *Trends in Weekday Religious Education*, May, 1944, p. 526. The advantages of Release Time are enumerated by C. W. Grove, *Religious Education on Public School Time*, Harvard University Press, 1926, p. 2.

¹⁸ *The Pilot*, January, 1945, p. 1.

energetically sought in such places. However, there are communities where it is not a solution at all and there are few parishes where it will provide the whole solution. When Release Time is granted, it only sets the stage for the solution because it will be worse than failure if the youth are not met by adequately prepared teachers with a proper program of instruction and with reasonable facilities for carrying out that program."¹⁹

With these facts in mind, one can appreciate the careful planning which today accompanies the initiation and development of the Release Time program on the part of Diocesan Superintendents of Schools, Diocesan Directors of the Confraternity of Christian Doctrine, and others interested in bringing religious training to the greatest possible number of Catholic youth. In those dioceses where enabling legislation, either state or local, prevails, the plan is under way to a greater or less extent. Many problems and obstacles must be met and are being met—urban centers and rural communities have their own particular difficulties.

A diocese in the eastern part of our country with nearly 150 parishes and missions has a well-organized program in operation which uses the Release Time plan in 140 units. After four years of experience, a report reveals that nearly 40,000 Catholic pupils in public schools were being instructed in religion. The number who were not reached approximated 5,000 children. More than 50 elementary units reported a 100 per cent coverage of their students: the same record was found in nearly 150 high school units. In a large number of these units state or local credit was gained for the religion classes.

Similar reports are available from a goodly number of dioceses located in all parts of the country. While they approve and encourage the adoption of the Release Time plan, they do not propose it as a substitute for the Catholic parochial school. It is a supplementary program. Its proponents have reason to hope that the operation of the Release Time plan will enable the pupils of our public schools to grow up into citizens equipped better than ever to serve God and country.

¹⁹ *Religious Instruction of Catholic Students Attending Secular High Schools*, N.C.W.C., 1941, p. 2.

The National Catholic Educational Association

B U L L E T I N

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No. 2

ANNOUNCEMENT of the FORTY-THIRD ANNUAL MEETING St. Louis, Mo. April 23, 24, 25, 1946

THE PLACE OF VOCATIONAL EDUCATION IN CATHOLIC SECONDARY SCHOOLS
REV. CARROLL F. DEADY, Ph.D.

THE SIGNIFICANCE OF "THE HARVARD REPORT" FOR CATHOLIC SECONDARY SCHOOLS
FRANCIS A. RYAN, Ph.D.

PROFESSIONAL PREPARATION OF THE CATHOLIC EDUCATOR
THOMAS G. FORAN, Ph.D.

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

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ANNOUNCEMENT

THE Forty-third Annual Meeting of the National Catholic Educational Association will be held in the Kiel Municipal Auditorium, St. Louis, Mo., during Easter Week, April 23, 24, and 25, 1946. The Association is welcomed to St. Louis by His Excellency, Cardinal-Designate, Most Rev. John J. Glennon, Archbishop of St. Louis, who has directed that all necessary arrangements be made for the convenience and entertainment of the members of the Association.

This will be the first meeting of the Association since the Atlantic City meeting in 1944. In addition, the meeting will have special significance because the first meeting of the Association was held in St. Louis in 1904 and the last meeting held in St. Louis in 1919 followed our victory in World War I.

Excellent accommodations have been arranged in the Kiel Municipal Auditorium which is considered one of the most modern and spacious convention halls in the United States.

The officers of the Departments and the Committees in charge of programs are now considering the subjects to be discussed and the writers to be selected for these papers. There is every reason to anticipate, therefore, that the St. Louis meeting will be one of the most important in the history of the Association.

THE PLACE OF VOCATIONAL EDUCATION IN CATHOLIC SECONDARY SCHOOLS

REV. CARROLL F. DEADY, Ph.D., Superintendent of Schools of
the Archdiocese of Detroit, Mich.

Vocational education has taken on a new interest in this post-war world. That fact, coupled with the prospect of obtaining surplus war materials for this field of education, makes this subject of immediate interest to school administrators throughout the Country.

In the strict sense of the term vocational education has never had much of a place in Catholic Secondary Schools. This low priority has been due to several reasons. A few of these reasons may be philosophical but the majority are definitely financial.

The term vocational education, strictly so-called, is used to cover a multitude of different kinds of instruction. To some it means a technical school, sort of a pre-engineering; to others it is a trade school for blacksmiths, plumbers, carpenters, and such like; to others it is a school for delinquents; to others it is a school for the low mental group; to still others it is viewed in the light of manual arts for seventh and eighth graders or craft classes for developing hobbies.

Vocational education, in the wide sense of the term, has always had a high priority in Catholic education. Religion, English, Science, Mathematics all have an added value for almost any vocation. College preparatory work is definitely vocational but in the sense to which this paper is limited it would tend to be listed as pre-vocational.

Within the scope of this paper vocational education is limited to a program of education that is consistent with the Catholic Secondary School as we know it. In this paper the treatment is restricted to such a program as is harmonious with the program of general education; to a pro-

gram that does not require a special school with a special faculty. Likewise, for the purpose of brevity this paper treats only of the education of boys with the understanding that there is no reason why girls should not have equal rights and equal opportunities for vocational education.

Catholic Secondary education is defined as grades 9, 10, 11, and 12. It excludes intermediate or junior high schools whose vocational program is commonly referred to as manual arts. This paper concerns itself with three points:

1. Should vocational education have a place in Catholic Secondary Schools?
2. What place should it have?
3. How much does it cost?

As regards the first point, should vocational education have a place—

It is a fairly well substantiated fact that only one out of five of our high school graduates enter college. For eighty out of a hundred, high school education is the terminal point in their formal education. The day after they graduate, they are out for employment.

So vocational education is introduced into the high school curriculum on the theory that this vast majority of the students have a right to the fundamental training for the area of work in which they may earn a livelihood. Vocational education is not introduced into the high schools as a means of taking care of the goats once they have been separated from the sheep. It is not placed in the curriculum on the theory that academic education is for the "pauci electi" and vocational education for the "multi stulti." In the vocational field, as in any other field, bright people are bright in many things and slow people are slow in most things.

The bright boy can complete a job in machine shop requiring tolerance to one one-thousandth of an inch. The dull boy in the same shop may be perfectly happy but the results of his work will be mostly a large accumulation of shavings, commonly called "scrap."

Whatever school of psychology you may follow, you would probably agree that there is such a thing as scholastic aptitude and, further, that there is such a thing as mechanical aptitude. These two aptitudes may exist in varying degrees in one and the same individual. Nevertheless, a student with a low scholastic aptitude will never get very far no matter how much mechanical aptitude he may possess. An IQ of 84 may have an aptitude for mechanical drafting but the chances are he will never become an expert draftsman when it comes to conveying ideas into the language of that profession. The formula for success in the vocational field is the same formula in the academic field; namely, aptitude plus effort.

To attain a degree of respectability in the minds of high school students, vocational education must first of all have a place of respectability in the minds of the people who run the high schools—a place of respectability on a parallel with the other subjects of the curriculum. These vocational subjects have to carry high school units of credit that are just as valid for graduation as units in other high school subjects.

The objectives of vocational education are formulated in many different ways but briefly they may be summarized as:

1. A knowledge and understanding of mechanical drafting. This implies the ability both to read intelligently a drawing that is put before him and also to be able to translate an idea that is given to him onto a blue print.
2. Skills in the use of tools and machines. It implies the ability to "set up a job" and to use all the tools that that job implies.
3. The ability to modify raw materials to conform to needs.
4. An orderly and methodical procedure in the performance of a task.
5. A sense of pride in the good workmanship and design whether the work is his own or whether it is the work of someone else.

6. An interest in industrial affairs.

These objectives of vocational education are harmonious with the Catholic philosophy of education. Our philosophy recognizes that instruction and training in the principles of the moral law are *sine qua non* of all education. That same philosophy recognizes that man must acquire a knowledge of the social, political, economic, and material conditions under which he lives. Such education certainly can include vocational education.

Naturally the first objective dictated by our philosophy is the product of a well-trained and well-disciplined man of character, spiritually and socially. That cultural background must be provided prior to vocational education *but not to the exclusion of vocational education.*

When the average student graduates from high school he is about eighteen years of age. On the average, a third of his life is gone. For eighteen years he has been housed and fed and clothed at the expense of his parents. These parents are within their rights in insisting that now, at eighteen, he begins to produce financially.

Many of these parents expect the school to have given him a foundation in something that he can immediately use for a livelihood without going to further schools. In the best sense of the term vocational education seeks to give the student the foundation for obtaining a job and then letting the employer superimpose on this foundation the specific training for the specific job that the boy undertakes.

Granted that vocational education should have a place in the Catholic Secondary Schools, the second point is *what* place should it have, what subjects should be taught, and how much time should be devoted to these subjects. No answer can be written to these questions that will have national application because of the industrial conditions that differ in various parts of this Country. The subjects that should be taught and the time that is given to these subjects depends on the area in which the student is going

to live and depends further on the size of the school in which he is being trained.

According to Catholic tradition and according to our philosophy of education, the high school student must have four years of Religion. His religious training must at least be on a par with any other major subject in the curriculum. The customary practice is to teach Religion one full period per day, five days a week for each of the four years of high school—totalling four units of credit.

We are likewise committed to giving a student a cultural background. We can't have our product just "half baked"—done on one side only. This makes it desirable for us to offer at least three units of English, two or three units of mathematics, two or three units of social studies, two or three units of science.

A basic cultural program of that kind leaves, at most, two units per year available for vocational education and that is plenty to attain our objectives. The vast majority of high school youth need not be concerned primarily with specific job training in the strict sense. These students profit most by emphasis upon a general education that is basic to vocational training. The high schools are wise when they concentrate their vocational training upon a program of generalized vocational education that is applicable to a family of occupations.

Recent studies have revealed large possibilities of classification of jobs into closely related families in the sense that they require a familiar type of training. Under that program one or two units of vocational training per year should certainly be sufficient.

Trade training of the specific job character can be done preferably in close connection with the job as sort of an apprenticeship. It has been our experience that in most instances the graduate of the Catholic high school has been handicapped in securing a position as an apprentice due to the fact that he has not had this basic training in vocational education. It has been our further experience that

we lose many students in our high schools because we do not offer this training which parents are wise enough to see is most beneficial for future work in the industrial field.

To give this general vocational training, the subject of mechanical drafting has paramount importance—the minimum of one year in elementary drafting and a desirability of another year in advanced drafting. This is a so-called white-collar course immensely useful and immensely popular with the student body. It is our experience that the largest enrollment in any vocational course is in the course in drafting.

The basic shops or laboratories are wood, metal, and electrical. Their desirability depends on the area for which the training is being given and on the availability of materials for the shop. In the area in which I am familiar, metal is the most important with electrical second and woodwork third. This condition might differ in other areas.

For the laboratory part of vocational education, the student profits by one year of machine shop and one year of electrical shop, including radio and electronics, carrying a basic one unit per year in each course. An excellent program would be two years of mechanical drafting, one year of machine shop, and one year of electrical shop.

In this laboratory, as in any other laboratory, the problem is not to teach what the student is interested in and desires to learn. It is, rather, to make the student interested in things that he should be taught for his own future vocational needs.

The specific answer to what place vocational education should have in a definite city or school can be answered only in terms of the facts peculiar to each situation. Nevertheless, if our educational program is to be democratic there can be no discrimination between vocational education as distinguished from education for college entrance, the type which dominates the typical high school curriculum.

If vocational training is to be done at all, it should be properly done and should be done by qualified teachers with

proper equipment. There is no excuse at all for many courses which are masquerading as vocational education while they are essentially textbook courses. The students of these courses are so far behind the students in qualified vocational work that it is folly even to attempt to teach the subjects.

The program of studies that is being used in Detroit at the present time embodies some of the features developed herein. In the ninth grade the student takes Religion, English, Introduction to Science, Algebra, and Drafting. In the tenth grade, Religion, English, Modern History, Geometry, and Machine Shop. In the eleventh grade, Religion, English, Physics, Advanced Algebra, and Electrical Shop. Physics is taken concurrently with the Electrical Shop. In the twelfth grade, Religion, English, American History and Government, Advanced Drafting, and an elective subject usually in a field of specialization such as Metallurgy, Radio, or Aeronautics.

As regards the third point—the cost. Vocational education is an expensive proposition. It is practically the most expensive course that can be introduced into schools. In the average city, in the Public Schools, the cost of vocational education is \$225 per year, per student and that does not include capital investment in buildings. This cost is derived from the expensive equipment required and the teachers' salaries.

To properly equip even a small machine shop requires approximately \$10,000. To equip an average size machine shop, 30 x 60, accommodating approximately thirty students per hour costs about \$20,150. You need twelve lathes costing about \$1,200; two milling machines, costing about \$2,000; two shapers, costing \$6,000; two drill presses, \$1,000; three grinders, \$1,500; one gas forge, \$750; a layout bench with vises, \$200; tool crib equipment, \$2,500; and moving and installation charges about \$5,000.

An electrical shop might not be quite as expensive but it would certainly cost about \$15,000. To this cost and to the

cost of the machine shop above must be added the annual cost of maintenance and of replacement. In these shops we are training students who, through inexperience, are inevitably going to damage some equipment no matter how carefully they are instructed or supervised.

As regards salaries, the average shop teacher in the city gets about \$3,000 for an eleven-month year. On the basis of these costs it is easy to see why the Federal Government and the States have to subsidize vocational training with Federal and State funds. The Smith-Hughes law makes money available to the States on the basis of matching dollar for dollar. It practically amounts to a 75 percent reimbursement of the cost of instruction when given by qualified instructors. The general amount allocated to each State is on the percentage of the State's urban population to the total urban population of the nation.

These qualified instructors have to be certificated people who have served four years in industry as a qualified apprentice. They are required to renew their certificates every three years and spend at least seven weeks in industry within that time.

If we are going to do this job of vocational education, we shall have to have qualified instructors who generally have the same training as qualified instructors under the terms of the Smith-Hughes law. In the field of vocational education—the same as in any other field—we can never afford to put the stamp of a religious garb on an inferior instructor and expect that we have, in any way, qualified that person.

It may happen that we will be able to take advantage of war surplus and equip machine shops and electrical shops with adequate equipment which will be given to schools gratis or at the proposed 40 percent discount on "fair value." Probably the advantages of surplus commodities will allow us to equip our vocational education laboratories pretty much for the same amount that we now equip a typewriting room. If so, it seems to me, it would be a grand

opportunity for Catholic Secondary schools to take advantage of this offer and enter this field in order to give these added opportunities to the boys and girls that attend our schools.

In some parts of the country there is the opportunity of working a joint program with the public schools whereby the entire cost of operation and salaries are born by the public schools. It probably would be more correct to say that the entire cost would be paid for through the public schools because the public schools are eligible to receive the Federal and State aids under the various Federal and State grants governing vocational education. A program of this kind has been operating in Detroit for the past three years. At the present time 600 students are being trained in vocational education without any expense to the Archdiocese or to the students that have this excellent training.

These boys and girls are citizens of a community and their parents are taxpayers—both Federal and local—and they are merely having an access to the advantages that should come to all boys and girls in a given community. The boys and girls in the city are all residents of the State. It is not a case of "mine and thine" but "ours."

In summary, this paper has centered itself around five points:

1. Vocational education is consistent with the Catholic philosophy of education.
2. It is beneficial for those that have the aptitude for this type of training.
3. High school students should be given the basic foundation for vocational work and in specific shop training.
4. Vocational education subjects should not exceed 40 per cent of the total subjects which the student takes in high school for a balanced program.
5. Vocational education is expensive but the war surplus may offer an opportunity of making it inexpensive and advantageous to Catholic Secondary Schools.

THE SIGNIFICANCE OF "THE HARVARD REPORT" FOR CATHOLIC SECONDARY SCHOOLS*

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Over two years ago, President Conant of Harvard University appointed a committee from the Harvard faculty, under the chairmanship of Dean Buck, to inquire into a specific problem, namely, "The Objectives of a General Education in a Free Society." The problem had been emphasized earlier in a significant passage of President Conant's report to the Harvard Board of Overseers (1941-1942), published at Cambridge in 1943. That passage appears again in President Conant's introduction to "The Harvard Report" (pp. VIII-IX) :

"The heart of the problem of a general education is the continuance of the liberal and humane tradition. Neither the mere acquisition of information nor the development of special skills and talents can give the broad basis of understanding which is essential if our civilization is to be preserved. No one wishes to disparage the importance of being 'well informed.' But even a good grounding in mathematics and the physical and biological sciences, combined with an ability to read and write several foreign languages, does not provide a sufficient educational background for citizens of a free nation. For such a program lacks contact with both man's emotional experience as an individual and his practical experience as a gregarious animal. It includes little of what was once known as 'the wisdom of the ages,' and might nowadays be described as 'our cultural pattern.' It includes no history, no art, no literature, no philosophy. Unless the educational process includes at each level of maturity some continuing contact with those fields in which value judgments are of prime importance, it must fall

* *General Education in a Free Society*, Cambridge, Mass.: Harvard University Press, 1945, 267 pp.

far short of the ideal. The student in high school, in college and in graduate school must be concerned, in part at least, with the words 'right' and 'wrong' in both the ethical and the mathematical sense. Unless he feels the import of those general ideas and aspirations which have been a deep moving force in the lives of men, he runs the risk of partial blindness.

"There is nothing new in such educational goals; what is new in this century in the United States is their application to a system of universal education. Formal education based on 'book learning' was once only the possession of a professional class; in recent times it became more widely valued because of social implications. The restricted nature of the circle possessing certain linguistic and historical knowledge greatly enhanced the prestige of this knowledge. 'Good taste' could be standardized in each generation by those who knew. But, today, we are concerned with a general education—a liberal education—not for the relatively few, but for a multitude."

This general education, its objectives and implementation, constitute the substance of "The Harvard Report."

In presenting my material this morning, I shall propose an attempt to answer three questions: 1. What is general education, and why is it needed? 2. What suggestions does the report offer for implementing general education in the Secondary School? 3. How worth while are those suggestions for the Catholic Secondary School?

1. What is it and why is it needed?

General education is defined in the report in numerous instances, and according to its various aspects. Thus, on page 4, one reads that: "General education, as education for an informed responsible life in our society, has chiefly to do with . . . the question of common standards and common purposes."

On pages 12-13 it is stated that general education . . . "must be at once, as it were, horizontal, in the sense of uniting students of similar ages, and also perpendicular, in

the sense of providing a strand that will run through both high school and college, uniting different ages.

Pages 51-52 have a statement to the effect that education is divided, broadly, into general and special, and that it is important to note the difference and relationship between the two. "The term, general education," says the report, "is vague and colorless; it does not mean some airy education in knowledge in general (if there be such knowledge), nor does it mean education for all in the sense of universal education. It is used to indicate *that part of a student's whole education which looks first of all to his life as a responsible human being and citizen; while the term, special education, indicates that part which looks to the student's competence in some occupation.*"

One is informed that these two sides of life are not entirely separate and distinct; and, hence, it would be false to imagine that education for the one is quite different from education for the other. "General education," one is told on page 51, "has somewhat the meaning of liberal education, except that, by applying to high school as well as to college, it envisages immensely greater numbers of students and thus escapes the inviduum which, rightly, or wrongly, attaches to liberal education in the minds of some people. But if one clings to the root meaning of liberal as that which befits or helps to make free men, then general and liberal education have identical goals. The one may be thought of as an earlier stage of the other, similar in nature but less advanced in degree."

It must not be imagined from the report that general education should be uniform through the same classes of all high schools and colleges all over the United States, even were such a thing possible. "What is wanted, then, is a general education capable at once of taking on many different forms and yet of representing in all its forms the common knowledge and the common values on which a free society depends." (p. 58).

The characteristics, the aims, of general education are

stated on page 65 as follows: (1) to think effectively; (2) to communicate thought; (3) to make reflective judgments; and (4) to discriminate among values.

These characteristics, or aims, are not to be taken as separable in practice, nor are they to be viewed or developed in isolation. "Each of them is an indispensable function of a sanely growing mind."

Education must be concerned with *the whole man*. Education seeks to produce *the good man*, the good citizen, and the useful man. "By the good man is meant one who possesses an inner integration, poise, and firmness, which in the long run comes from an adequate philosophy of life. Personal integration is not a fifth characteristic in addition to the foregoing four and coordinate with them; it is their proper function." (p. 74).

"Thus the fruit of education is intelligence in action. The aim is mastery of life; and since living is an art, wisdom is the indispensable means to this end." (p. 75).

The report emphasized that general education must serve "the whole man": physical, social, intellectual and moral.

The foregoing excerpts from the report are sufficient, it seems, to show the meaning and scope of the term "general education." Briefly, the report suggests that a *common core* of learning is essential for all students, indeed for all citizens regardless of their trade or profession. Therefore, a minimum of 50 percent, and preferably 75 percent, of the pupil's time in high school should be devoted to general education.

Why, now, should general education take up so much of the school time? Among many reasons, these three are prominent: (1) The staggering expansion of knowledge produced largely by specialism, and, certainly, in its turn, conduced to specialism itself. (2) The staggering growth of our educational system, with its maze of stages, functions, and kinds of institutions. (3) The complexity of modern society itself.

These three reasons, and others less prominently men-

tioned in the report, make it imperative for the pupil to learn about "man and his world," and the common heritage that binds men together in a free society.

It is impossible, says the report, to talk about general education, except against this background of growth and change. We are engaged in building a house, the specifications for which are continually changing.

In addition to the foregoing three reasons as to the need for general education, two others are mentioned frequently. They are: (1) the necessity for common ideals, the necessity for understanding our common culture in our democratic society; and (2) the realization of man's dignity, and how it should enter into "the business of living" as well as into personal relationships.

These last two points, however, namely, *the necessity for pupils to understand our common heritage in a democratic society*, and *the dignity of man*, are given a superficial and quite erroneous interpretation in the report. Indeed, one reads (p. 45): "We are part of an organic process, which is the American, and, more broadly, the Western evolution. Our standards of judgment, ways of life, and form of government all bear the marks of this evolution, which would accordingly influence us, though confusedly, even if it were not understood." Unfortunately, both from history and philosophy, these Harvard educators interpret "Western tradition" as really coming into its own through the Protestant revolt. One is reminded of Newman's famous sentence: "English literature ever will have been Protestant."

As to *the dignity of man*, on which the report insists with great earnestness, one is told (p. 46): "Dignity does not rest on any man as a being separate from all other beings, which he in any case cannot be, but springs from his common humanity and exists positively as he makes the common good his own. This concept is essentially that of the Western tradition: . . .

Much is said in the report about "a free society," and *mirabili dictu*, freedom is actually defined. In view of the

report's insistence throughout on the need for general education particularly in a society that is made up only of free men, it is enlightening, indeed, to observe how the Harvard professors define *freedom*. I quote from page 105:

"The question comes down finally to a definition of freedom. We believe that men are not in any genuine sense free to choose unless the fullest possible truth is presented to them. That is to say, freedom is not permission to flout the truth but to regulate your life in knowledge of it. One who has not learned and does not follow the laws of health is not free to be well, nor if he knows nothing of society is he free to be useful and happy in it. This view of freedom as willing acceptance of truth has its parallel in religion, finding expression in such time-honored phrases as "in Whose service is perfect freedom." Yet if pressed to a conclusion, this very view leads to the paradox of a completely prescribed education—to the denial of freedom in the name and for the purpose of freedom. Authoritarians do not find this paradox illogical, but the great majority of persons, we think, suspect with us that it is illogical. What are the grounds of this suspicion? They seem to be two: that the truth is not wholly known and that, even if it were, human nature is too fallible to justify any group of persons having power enough to prescribe rigorously the form of education. Democracy, however much it may imply trust in human nature, implies also suspicion of it. The system of checks and balances in the Constitution is designed to prevent control by any one group, and the Bill of Rights protects the freedom to dissent. Both reflect the belief that the knowledge of any one group, however wise, is limited, and that room must therefore remain for correction and compromise. Yet since this view in turn, if pressed to a conclusion, would make of truth a purely relative matter and thereby take from society the possibility of any common standards, it too leads finally to paradox and illogic. We therefore recognize the impossibility of either extreme. Freedom is submission to the best and fullest truth that can be known; yet it is also recognition that truth is not fully known."

When the third question proposed in outlining this pres-

ent address is taken up, namely, "How worth while are the suggestions of the report for the Catholic Secondary Schools," some basic errors in the Harvard committee's philosophy will be pointed out.

Chapter IV of the report is devoted to the areas of general education in secondary schools. That chapter treats, at times specifically, of the ends toward which the curriculum, which is the heart of general education, should look, and to the students for whom it is intended. The basic plan for all students in secondary schools is a "core" of general education which embraces English, science, mathematics, and the social studies. This "core" is designated in the report as, science, social studies, and the humanities (letters, philosophy, and the arts). These correspond to the three inevitable areas of man's life and knowledge; namely, the physical world, man's corporate life, and his inner visions and standards. These are as the *center* of general education.

The report proposes that, of the 16 units now commonly required for high school graduation, eight should be in general subjects. Of the eight required units, three should be taken in English, three in science and mathematics, and two in the social studies. These eight units, however, are only a minimum. The report urges that pupils be required to take still another course in *each* of the three fields just mentioned. In other words, while the committee suggests that 50 percent of the pupil's time be given to general education, it would prefer that two-thirds of the high school offering, and the pupil's time, should be devoted to it. The remaining third would then, of course, be directed to special training in vocational or business courses, the arts, agriculture, home economics, or any similar field.

The report warns that, too often today, the pupil in a vocational or a commercial course gets little of what it calls *general education*. Now, education in the United States, if it is to produce a sound society, must go beyond mere mechanism, mere vocational and technical skills.

2. What then, does the report specifically recommend in

"the areas of general education in the secondary schools?" We shall answer that question by giving a brief summary of what the report states concerning each area.

English—Literature should be a constant throughout the four years of the secondary school. Literature is *the central humanistic study*, because it represents to the mental eyes the potentialities and "norms of living" by means of the best authors. Now, *who* are the *best* authors? To that question the report answers: "It is a safe assumption that a work which has delighted and instructed many generations of ordinary readers, which has been to them a common possession, enriching and enriched, is to be preferred to a product which is on its way to limbo and will not link together even two generations."

The teacher and his methods are all important in this area. The teacher must have "ability to read aloud in a suitable fashion." This is a seriously neglected aspect of teacher training. What is actually required, says the report, is not *eloquence*, but honest regard for the components and structure of the meaning. Modern society has become an audience once again. The spoken word has regained through the radio "a public importance it has not enjoyed since the invention of printing."

Reading, vocal or silent, is an art. We run the risk of regarding it as a mechanism. The teacher should ask himself: "Am I needed for the enjoyment of this piece of literature?" If the answer is: "No, they would read it as fully and completely without me," then some other text, for which the teacher is necessary, should replace it.

Competence in English composition should be required of all students in all courses. Every teacher, not the English teacher alone, is responsible for clarity of expression, exact language, precise definitions, and for the avoidance of "technical jargon which is a dry rot in so much current talk and writing." Instruction in language is the joint duty of all teachers, and of those concerned with science and the

social studies in particular. The main task, however, of introduction into language falls on the English teacher.

Composition is a matter of good models, in speech and writing, and intelligently graded discussion of what makes them good.

Foreign Languages—The report distinguishes very sharply in all these areas, but particularly in foreign languages, between student needs that are *common* to all students, and needs that are *special* to some (those, particularly, who plan, or have the necessary ability, to go beyond the secondary school offering).

In the early stages of foreign language study, the prime aim is not to give a practical command of the new language, but, on the contrary, to have the foreign language serve as a tool; that is, to illuminate English in two important respects, namely, syntax and vocabulary.

Out of the many who take foreign languages basically for growth of their own speech rather than for growth in the foreign language, some few (those with special needs) will want to pursue the foreign language for deeper understanding of the humanities.

The Arts—The purpose of general education in the arts is to help the student to apply his aesthetic taste to his daily living. Life is more enjoyed, states the report, when material things, with which we daily associate, conform to aesthetic norms. Only the existence of an aesthetically educated public can bring this about. Hence, instruction in the arts is a *common* need.

The Social Studies—A significant sentence on page 147 of the report gives a key to the suggestions concerning the social studies. The sentence, adapted from a classic statement of Mr. Churchill, is as follows: "Too many children have learned too little about too much."

"What is aimed at in the teaching of the social studies is not a mathematical or logical precision, but rather an understanding based upon careful, even rigorous study of some of the stubborn facts which

have gone into the making of our social order, as well as the theories and principles implicit in it."

Training in methods of teaching the social studies is, of course, useful; but training in *methods* can never be a substitute for training in *content*.

The report deplores, particularly, the duplication of courses in American history, sometimes found in high schools. This "multiple exposure," as it is called, usually results in diminishing returns and increasing distaste. It seems *wiser*, says the report, to fix the responsibility for American history in *one* year of high school, and then to insist that the standards of that course be as high as those of any in the school. Such a course should be largely factual in nature. It should emphasize, however, the principal events, movements, personalities, and institutional developments in United States history.

No one should be graduated from the secondary school who has not had, also, a considerable amount of work in "the history of modern civilization." From it, pupils should acquire some understanding of the forces which have helped to make the age in which we live. European and American history, likewise, *must* appear in the list of those courses which best serve general education.

Mathematics—In treating this area, the report again distinguishes carefully between those needs that are common to all students, and the needs that are special to some. These latter students are those who have some particular mathematical aptitude. The report states that the aspects of mathematics which should be prescribed for all pupils can be mastered by the end of the eighth grade, or the middle of the ninth. All competent students who have special interests in the field of mathematics should be encouraged to take all the secondary mathematics that are available.

When, however, a student has attained "his limit of tolerance in reaching abstractions," his *general* education in mathematics should come to an end.

Science—The common needs of all pupils require a rigor-

ous and highly integrated *introduction* to science as a whole. This is especially true in regard to those for whom secondary education is *terminal*. It should be an important aim of instruction in science to give students a clear understanding and appreciation of the *hierarchy* of nature and its reflection in the hierarchy of the sciences (the physical, chemical, and biological levels). "Science instruction in general education should be characterized mainly by broad integrative elements—the comparison of scientific with other modes of thought, the comparison and contrast of the individual sciences with one another, the relations of science with its own past and with general human history, and of science with problems of human society. These are areas in which science can make a lasting contribution to the general education of all students." These, says the report, are "the very *stuff* of science in general education."

Below the college level, almost all science teaching should be devoted to general education.

A course in General Biology is most advisable in the tenth grade. "Whatever students are to learn of the scientific spirit, and methods of accumulating knowledge must be epitomized in this course." The study of the work of great biologists, and the carrying out of individual projects involving laboratory and field work in connection with the course itself, would attain the aim of such a course. Those who plan to do advanced work in science in college, or those who have special interests and abilities, "should go beyond secondary school biology to a year of chemistry or physics or both."

3. The third question proposed at the beginning of this address can now be answered: "How worth while for Catholic secondary schools are the suggestions of the report"?

It can be said at once that, since Catholics have common knowledge, common purposes, common ideals, common attitudes, they already have certain necessary aspects of general education in their secondary schools. They have one faith, one hope, one baptism, one ultimate end, a free society

known as "the mystical body of Christ," and another free society known as "the Communion of Saints." Religion classes (consideration of which the report most dexterously avoids), give that necessary knowledge of our common culture, and make meaningful that concept of "the whole man," the need for which the report iterates and reiterates. Moreover, since, in the Catholic school, religion should permeate every subject, "warming," as Pius XI said, "the hearts of pupils and teachers alike," it follows that religion makes meaningful the social studies, history, and science, and, hence, gives to general education, in the Catholic secondary school, a scope and penetration in no way comprehended by the minds of the Harvard group. Of course, one has always to remember the Harvardian notion of religion; namely, "The fatherhood of God, the brotherhood of man, and the *neighborhood* of Harvard College."

"The dignity of man" with which the report is so vitally concerned, has its basis not "in our common humanity," as the report states (p. 46), but (as any pupil in a Catholic high school will know), in the fact that God created man to His own image and likeness; in the fact of man's immortal soul; his ultimate purpose; his intellect; his free will; and his redemption by Jesus Christ. These *facts of general education* the Harvard group "by-pass" with this excuse (p. 75): "But given the American scene with its varieties of faith and even of unfaith, we did not feel justified in proposing religious instruction as a part of the curriculum." And again, on page 106, one reads: "We do not believe, for example, that education can safely be left with those who see our culture solely through the eyes of formal religion."

Throughout the report, and especially in Chapter IV which is concerned with general education in secondary schools, many sound suggestions appear as to curriculum content, sequence of courses, and methods for attaining the purposes of general education. Some of those suggestions, however, propose merely the return of older practices that, because of the *itch* for new approaches, had fallen into dis-

use in non-Catholic schools, but had been retained, from long experience as to their worth, by Catholic schools. Other suggestions, because of lack of time in the school for carrying them out, would cause considerable controversy. Some proposals, finally, the Catholic secondary school, or any secondary school, might profitably adopt. In the main, these have to do with the organization and administration of course material, grade placement of items, and aspects of method.

As I carefully studied the report, however, I found myself asking if the Catholic secondary schools, in their turn, did not have some profoundly valuable suggestions to offer to the Harvard Committee as to the *real* and *true* meaning of the terms, "general education," and, "a free society." As to the report itself, it seems to me that: "The hungry sheep look up, and are not fed."

PROFESSIONAL PREPARATION OF THE CATHOLIC EDUCATOR

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It would be imprudent at least to attempt to define the ideal preparation of the Catholic educator. Apart from some general similarities, such training necessarily varies with prospective responsibilities. The controversies which prevail throughout the field of teacher-education are too familiar to need restatement. In the more restricted area of graduate training, the problems seem less acute but not less important.

Students enrolled in a graduate department or school of education represent great diversity of experience and interests. There are teachers and administrators, college, high school, and elementary school personnel, priests, nuns, and lay persons. The differences in the training they require are almost as pronounced, though certain fundamentals underlie the specialization which each group seeks. The philosophy, history, and psychology of education are essential for all. It may not be amiss to remark that our concern is with the quality of this fundamental training rather than with its extent. We are aware of the inroads which materialistic psychology has made into the minds of many in Catholic education. Their philosophy for one reason or another has not protected them from the contagion of Behaviorism. This indicates the obvious responsibility of the universities in developing and spreading an educational psychology consistent with both experimental and philosophical standards of truth. It points also to the fact that many graduate students are in greater need of such essential training than of highly specialized courses.

Such basic courses as those mentioned are indispensable but insufficient in themselves. We do not need, however,

to multiply the special courses as have some institutions. The principle underlying the existence of such courses is fallacious unless education is to be replaced by stereotyped training whose main characteristic is a shallow methodology. In any event, it may be questioned whether method courses are within the proper function of a graduate school. There is a demand for some such courses but this is in itself no proof of their right to inclusion in the graduate curriculum. Criticisms of our departments over the absence of endless courses in method are not well taken unless a university is simply an extension of the college.

There is no opposition to specialized courses. On the contrary, they are needed but they must be related to those in the fundamental aspects of education and be so designed that most overlapping is eliminated. When this is done, their number can be reduced without sacrificing important subject matter or viewpoints.

It should hardly be necessary to remark that students will inevitably be disappointed if they expect their graduate courses to solve all their problems and to furnish explicit preparation for every assignment in the field. Courses as such should provide only an overview of the subject, and its elaboration is the responsibility of the student, aided by conferences and other sources of information.

Various courses providing acquaintance with research procedures and tools are needed not only to facilitate research studies but to equip students to understand the technical literature of educational research. If the spirit of graduate study is to animate education as well as other subjects, training in research procedures is helpful. Critical attitudes so developed are necessary equipment in the evaluation of research investigations.

There are certain fields of education in which courses have been lacking. Educational sociology, rural education, and child accounting, as well as the legal aspects of education, are subjects which have been slighted, probably because of the dearth of competent instructors in these fields.

The proper function of seminars in a university has been debated at some length in academic circles. Seminars and conferences when well planned and skillfully conducted are essential means for the solution of problems and the cultivation of critical insight. Many believe that a number of courses could be converted into seminars. The values to be derived from the interest and self-activity yielded by significant problems are far in excess of any products of the traditional lecture course.

The theory of education is not difficult to impart, but the practical experience which complements theory can be furnished only by appropriate opportunities. A graduate department of education should have under its jurisdiction both an elementary and a high school. Such schools should not be model schools in the usual sense nor experimental schools, but typical parochial schools wherein approved programs and procedures may be observed.

The training of administrative officers should imitate the programs of those in analogous professions. Each student in school administration should spend about four months in a superintendent's office to familiarize himself with the work and problems of diocesan school administration. No doubt the superintendents would favor such a plan and there are no valid reasons for any opposition by university authorities. The same plan might well be adapted for those training for other administrative positions; such as those of school principals, supervisors, guidance officers, etc. The proposed plan would function successfully if schools near the university could be enlisted and arrangements satisfactory to all parties concerned could be made. The practical advantages outweigh the difficulties. The benefits to all concerned warrant a serious effort being made to translate such plans for practical training into reality.

If the university is to exemplify as well as to describe effective methods and procedures, it must abandon the lecture system and employ practices consistent with the needs of its students. There is unquestioned need of revising

programs built on expediency and furnishing opportunities for observing and participating in the work of the schools. A much closer liaison is needed between the university on the one hand and the superintendents, the N.C.W.C., and the Commission on American Citizenship on the other. Fortunately, steps have been taken to accomplish this. On this matter, however, it must be realized that the initiative belongs as much to the superintendents as it does to a department of education. If left to accident, there can be but little more cooperation than has hitherto prevailed. On the other hand, close association would benefit the dioceses and the department both directly and indirectly. Among the chief beneficiaries would be the many students who seek formal training in a university. Their profit would ultimately accrue to their dioceses.

The improvement of the work of a department of education does not reside within the department alone. There must be cooperation and constructive assistance. This need far exceeds the more apparent requirements, such as that of financial support. Catholic University can provide the training demanded only on the condition that it receives the active support of those in a position to cooperate through such enterprises as the projected field training of students, the counsel and cooperation of the superintendents, and the unstinted assistance of all who share its mission.

The National Catholic Educational Association

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FEBRUARY, 1946

No. 3

**PLANS FOR THE FORTY-THIRD ANNUAL
MEETING, ST. LOUIS, MO.
APRIL 23, 24 and 25, 1946**

COOPERATION IN CATHOLIC HIGHER EDUCATION
ROY J. DEFERRARI, Ph.D.

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC
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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

High School and Academic Dues

Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School Superintendents' Dues

Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

Elementary School Dues

Priests, teachers, and laymen may become members of this Department. A parish school may be enrolled as a member. The annual fee is \$2.00.

General Membership

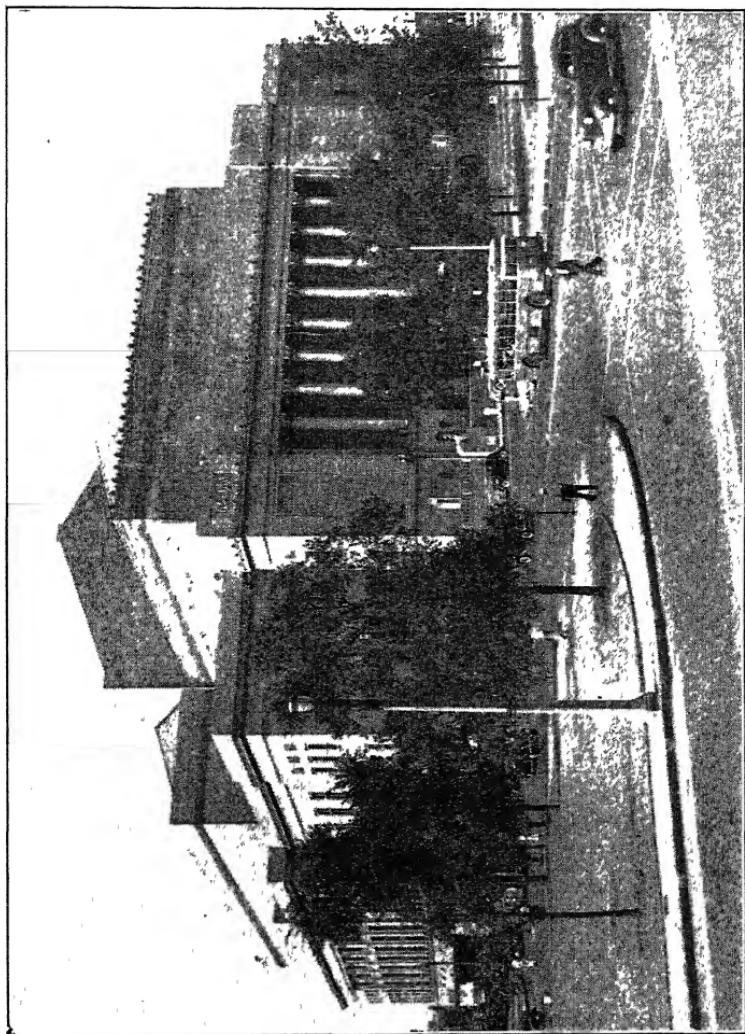
Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association,
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ANNOUNCEMENT

The Forty-third Annual Meeting of the National Catholic Educational Association will be held in the Kiel Municipal Auditorium, St. Louis, Mo., on Tuesday to Thursday, April 23, 24, 25, 1946. The Association is welcomed to St. Louis by His Eminence, John Joseph Cardinal Glennon, Archbishop of St. Louis, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

Local General Committee

Right Rev. Msgr. James P. Murray, Superintendent of Parish Schools, President; Very Rev. Msgr. Alfred G. Thomson, Superintendent of High Schools, Vice President; Rev. James E. Hoflich, Associate Superintendent of High Schools, Local Director.

Inquiries in regard to local arrangements should be addressed to the Local Director, Rev. James E. Hoflich, 4389 Lindell Boulevard, St. Louis 8, Mo.

All other information in regard to the convention may be secured from the office of the Secretary General of the National Catholic Educational Association at 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Special Meetings

The following committees will meet in the Statler Hotel on Monday, April 22:

Committee on Membership of the College and University Department, 2:00 P. M.; Executive Committee of the College and University Department, 4:00 P. M.; Executive Committee of the Secondary School Department, 4:00 P. M.; Executive Committee of the Elementary School Department, 4:00 P. M.; Executive Board of the Association, 8:00 P. M.

Religious Services

The meeting will open with Pontifical Mass on Tuesday, April 23, 10:00 A. M., in the Cathedral of St. Louis, Lindell Blvd. and Newstead Ave.

Clergy will vest for the opening Mass at the New Cathedral School Hall and the Bishops will vest in the Rectory, 4431 Lindell Boulevard.

Opening Meeting

The first general session of the Association will be held at 12:00 M., Tuesday, April 23, in the Opera House of the Kiel Municipal Auditorium.

Headquarters

There will be no official headquarters hotel.

Places of Meetings

All meetings will be held in the Kiel Municipal Auditorium, facing on Market Street on the south side of the Plaza.

The arrangements for the meetings are as follows: Opening and Closing General Meetings, Opera House; Seminary Department, North Section, Committee Room B; Minor Seminary Section, Committee Room A; College and University Department, Assembly Hall No. 1; Secondary School Department, Assembly Hall No. 2; Elementary School Department, Opera House; Deaf Education Section, South Section, Committee Room B; Blind Education Section, South Section, Committee Room C.

Public Meeting

An outstanding event of the convention will be a public meeting for the clergy and laity on Wednesday, April 24, at 8:00 P. M., in the Opera House of the Kiel Municipal Auditorium. Addresses will be delivered by speakers of national prominence.

Registration Headquarters

Registration headquarters will be established in the Exhibit Hall, second floor, Kiel Municipal Auditorium.

Information desks will be set up in the Exhibit Hall, second floor, Kiel Municipal Auditorium.

Mail addressed to N.C.E.A. Convention, Kiel Municipal Auditorium, Market St., south side of Plaza, St. Louis, Mo., should be called for daily.

Reservations for Sisters

Sisters from outside the city of St. Louis who desire to make reservations for the convention should write to Rev. James E. Hoflich, 4389 Lindell Boulevard, St. Louis 8, Mo.

Transportation

In order to avoid any inconvenience, travel arrangements by railroad or plane to St. Louis and return should be made well in advance of the meeting.

Daily Luncheon

Luncheon will be served daily in the Cafeteria, mezzanine floor, Kiel Municipal Auditorium. A lunch counter is also provided in the lobby on the second floor.

Admission by Badge

Admission to the various sessions of the convention may be had by those who possess a convention badge. This convention badge may be obtained at the Registration Desk in the Exhibit Hall.

Badges will be issued to:

- (a) Members who have paid their dues up to December 31, 1946.
- (b) Registrants who pay at least the minimum membership fee (\$2.00).

Note: Visitors are welcome to attend the General Meeting, the Exhibit at all times, and with the approval of presiding officers the meetings (except business session) of certain Departments and Sections.

Exhibit

The Commercial Exhibit will be held in the Convention Hall and Promenade, on the second floor of the Kiel Municipal Auditorium. This is on the same floor as the meeting rooms.

All who attend the convention are urged to make frequent visits to this Exhibit, where 150 firms will have displays.

Hotels and Rates

For your convenience in making hotel reservations in St. Louis, hotels and rates are listed below. In writing for reservations, indicate your first, second, and third choice. Because of the limited number of single rooms available, you will have a better chance of securing accommodations

if your request calls for rooms to be occupied by two or more persons. All reservations must be cleared through the housing bureau. All requests for reservations must give definite date and hour of arrival as well as definite date and approximate hour of departure; also names and addresses of all persons who will occupy reservations requested must be included.

All reservations must be received not later than April 12, 1946.

Hotel	For one person	For two persons
American.....	\$2.00-\$3.00	\$5.00
Chase.....	\$3.50 and up	\$6.00 and up
Claridge.....	\$3.00-\$4.00	\$5.00-\$6.50
Coronado.....	\$3.00 and up	\$6.00 and up
DeSoto.....	\$2.65-\$7.00	\$5.30-\$10.00
Fairgrounds.....	\$2.30-\$2.81	
Gatesworth	\$3.50	\$6.00
Jefferson.....	\$3.50-\$5.00	\$6.00-\$8.00
Kingsway.....	\$2.20-\$4.20	\$4.30-\$7.30
Lennox.....	\$3.00-\$5.50	\$5.50-\$6.50
Majestic.....	\$2.00-\$2.25	\$4.00
Mark Twain.....	\$2.75-\$3.50	\$4.50-\$5.50
Mayfair.....	\$3.00-\$6.50	\$5.50-\$8.00
Melbourne.....	\$3.20-\$4.20	\$5.30-\$7.30
Park Plaza.....	\$4.00-\$8.00	\$5.50-\$10.00
Roosevelt.....	\$3.00	\$4.50
Statler.....	\$3.50-\$5.00	\$6.50-\$9.00

In making reservations, use a form similar to the following:

Housing Bureau, National Catholic Educational Association,
910 Syndicate Trust Building,
St. Louis 1, Mo.

Please reserve the following accommodations for the National Catholic Educational Association Meeting, April 22-25, 1946:

Single Room..... Twin Bedded Room.....

Other Type of Room.....

Rate From \$ to \$ First Choice Hotel.....

Second Choice Hotel Third Choice Hotel.

Arriving at Hotel (date)..... Hour..... A.M. P.M.

Leaving (date) Hour..... A.M. P.M.

The name of each hotel guest must be listed. Therefore, please include the names of both persons for each double room or twin-bedded room requested. Give names and addresses of all persons

for whom you are requesting reservations and who will occupy the rooms asked for.

(Individual requesting reservations)

Name

Institution

Address

City and State..

If the hotels of your choice are unable to accept your reservation the Housing Bureau will make as good a reservation as possible elsewhere providing that all hotel rooms available have not already been taken.

All requests for accommodations at Convents in St. Louis should be made through the Rev. James E. Hoflich, 4389 Lindell Boulevard, St. Louis 8, Mo.

Places to Say Mass

The Reverend Clergy will find it convenient to celebrate Mass at churches near the leading hotels and Auditorium.

Priests who desire to make arrangements in advance should write to Rev. James E. Hoflich, 4389 Lindell Boulevard, St. Louis 8, Mo.

Payment of Dues

It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work.

Publications of the Association

Copies of the previous reports and other publications of the Association may be obtained by writing to the office of the Secretary General. Copies of the early reports are available only for libraries and educational institutions.

COOPERATION IN CATHOLIC HIGHER EDUCATION*

ROY J. DEFERRARI, Ph.D., Secretary General, The Catholic University of America, Washington, D. C.

Cooperation among institutions of higher education throughout the United States, whether among Catholic or non-Catholic colleges and universities, has received serious consideration spasmodically over a long period, especially during periods of financial depression, when enrollments and endowments decline and many institutions are threatened with bankruptcy. Little, however, of a lasting nature has been accomplished toward this end, and what has been done is almost entirely among non-Catholics. The problems of cooperation, moreover, affect not only relationships between different institutions under Catholic auspices but those between institutions of any denomination whatsoever, and even the relationship between schools, divisions, and departments within the same institution.

Powerful forces militate in general against any extensive cooperation among institutions of higher learning. It is well that we consider these before we proceed to the more constructive portions of our discussion.

In the judgment of many educators the greatest obstacle to greater cooperation is narrow institutionalism. "Institutionalism" has been defined as "The attitude of devotion and loyalty to a single school which springs from some cause other than excellence in the performance of legitimate educational functions." It has its origin in local ambitions and jealousies and in a sentimental rather than in a well thought-out plan for the future. It appears also in the sentimental attachment of alumni which brings them to the attitude of "My alma mater, right or wrong." Unfortunately many college teachers feel that they fall short of their full duty to the college unless they instill this unreasoned attitude into the minds of all students with whom

* Address delivered at the meeting of the Eastern Regional Unit, N.C.E.A., in New York, February 22, 1946.

they come in contact. It usually passes under the name of "college spirit." On the other hand, it is not necessary for a teacher to be chronically disgruntled. It should be possible for him to have a calm, dispassionate attitude toward matters of such great importance to him as those of his college.

Another major obstacle to cooperation in higher education, probably second only to institutionalism, is plain ignorance of the importance of the problem on the part of controlling boards, administrative officers, faculties, educational organizations, the constituency of the institutions, and the general public. This point could be discussed at great length. Examples in support of this statement are numerous. A prominent member of a regional accrediting association once said: "Board members in my region are ignorant of higher educational practices, unduly conservative, and afflicted with inertia, procrastination, and prejudice." This statement is obviously an exaggeration, but certainly anyone who has dealt very extensively with these groups cannot say that it is entirely without foundation. Several presidents and deans, with apparent sincerity, have with some embarrassment stated in public that they know so little and have thought so much less about relations with their institutional neighbors that they can give no information and express no intelligent opinions on institutional cooperation. Even more to be deplored are those college and university administrators who, although situated in a small area well populated with institutions of higher education, declare that they are entirely free of the problem—they have no need for cooperation and coordination.

The influence of special purpose and pressure groups is known to all administrators of colleges and universities, but probably best to the administrative officers of state institutions. Their activities represent another serious obstacle to the development of greater cooperation among institutions of higher education. Prominent among these groups are professional and semi-professional organizations

and societies eager to promote the expansion of specialized schools or departments in which they are interested, even though such expansion sometimes results in the wasteful duplication of the work of similar schools and departments in the same or adjoining region or in a neighboring religious community. Individuals and organizations concerned with the professions of medicine, law, pharmacy, dentistry, nursing, engineering, and others, have within recent years been a little less concerned with the extension of their own specialized lines than with the relationships of these extensions to an intelligently planned higher educational program. Business and industrial groups exert influence in the direction of the creation or wasteful expansion of instructional and research facilities in their local institutions. We may be justified in mentioning at this point the determination on the part of some religious communities to set up colleges in the vicinity of other Catholic colleges not because they are convinced that they can contribute something to Catholic higher education in that region and not because of a carefully considered plan, but simply because "our boys or our girls want us to open a college and will support us." Private philanthropy in some instances also has resulted in educational and financial lack of co-operation. Catholic educational institutions have thus far received little favorable attention from the philanthropic but they have experienced some of its disadvantages. Wealthy industrialists have left large bequests to higher institutions of learning with the provision that the recipient institution establish or enlarge some designated department. Few institutions have refused such windfalls but proceed to set up departments and services already amply provided by neighboring institutions.

According to college and university administrators the alumni represent easily the most vociferous group in protesting cooperating efforts. Contrary to common opinion, their influence and interests extend beyond the realm of athletics. A university with which I am well acquainted proposed several years ago to abandon its school of law on

the ground that this field was amply provided for by neighboring institutions and the time and money spent on this school might well be expended on other activities more closely associated with the institution. The alumni of the law school protested vigorously on the ground that the University could not subject them to the disgrace of having received a law degree from a school presently to be abandoned. The law school in question, moreover, because of the protest was continued in spite of all the attending disadvantages.

The question has sometimes been raised as to the possibility and desirability of cooperation between Catholic and non-Catholic institutions of higher education. It is obvious that fundamental differences in basic philosophy constitute a serious obstacle to the development of such cooperation. It is equally obvious that Catholic institutions may not join with non-Catholic groups in any common project in which there might even appear to be any compromise in fundamental doctrine. This phase of the question is a very delicate one, but I personally feel that something by way of cooperation between Catholics and non-Catholics can be achieved in a restricted manner, especially in certain of the professions.

Racial and national prejudices, all equally indefensible in the Church and in a democracy of the American kind, are undoubtedly serious obstacles to the development of greater cooperation among higher institutions. While it is true that the Church in America has seen fit to establish a very small number of institutions of education for the benefit of a special race, it is a pity that the need to set up these few ever existed. National groups on the other hand, in spite of the willingness of colleges and universities to offer their resources for the general training of the youth of these groups, have had a tendency to set up their own institutions, stressing the culture of the old fatherland. The institutions of higher education under Catholic auspices already established should be able to provide, especially with ordinary cooperation, for the needs of all races and the

peoples of all nationalistic origins as well. It is the belief of some that racial and nationalistic antagonisms are becoming less of an obstacle with the years in the movement of cooperation. This is indeed greatly to be desired.

Other obstacles to cooperation may be mentioned very briefly. Political influence has permeated many institutions, both public and private, to interfere greatly with co-operation both within and without. Political considerations involved in the appointment of members of governing boards and presidents may sometimes extend to favorite candidates for deans and faculty members. This is true in private and even denominational institutions but is most frequently noted in state and municipal colleges and universities. Another obstacle to cooperation both between institutions and even within a single institution is personal ambition. It is the personal and selfish ambition of both administrative officers and faculty members to glorify themselves and to improve or safeguard their economic status. Most administrators are very reluctant about taking any steps that might result in their institution's being consolidated with others, thus making necessary only one administrative staff instead of two. Similarly, faculty members try to retain their courses, and to develop them into separate departments, schools, or colleges within a university, with themselves in the higher position of professor, department head, or dean. Thus departments and courses expand and multiply rather than become more correlated. In the process, needless duplication arises and dead wood is found everywhere. All this leads to narrow institutionalism with unfair student recruiting, superficial institutional loyalty, and all their attendant evils.

Many real and imaginary administrative difficulties may be regarded as obstacles to greater cooperation both within and without educational institutions. For example, classes may be scheduled at different times and in different ways; extra-curricular activities, controlled by tradition, may interfere; and so on. But these difficulties are for the most part details which are by no means insurmountable. More serious administrative problems are: distance and trans-

portation facilities between campuses; differences in curricula, one emphasizing one phase of the work, and another another; different entrance requirements and differences in fees, often occasioned by varying financial support; the adjustment of graduate and undergraduate programs. And these difficulties also may be overcome.

Various types of legal problems may interfere with greater cooperation. The type with which Catholic institutions are chiefly concerned arises from the restrictions that are sometimes imposed by the charters or acts of incorporation under which private institutions operate. But even charters and acts of incorporation can be changed if the will and the patience to bring this about exists. Most administrators are very reluctant to bring up any matter relating to the charter of their institutions for fear that in so doing other features and privileges may be rescinded.

These are probably the most serious obstacles to increased cooperation among Catholic institutions of higher education. Some of these can be removed or at least reduced rather easily, while others obviously require a long and slow treatment. But to say that any of them are entirely insurmountable is certainly not the part of a forceful and forward-looking university or college administrator.

The agencies of influence which may work to overcome the obstacles to cooperation in higher education and affect at least a greater degree of successful common planning are many but, it must be admitted, they have thus far been rather ineffective. Some Catholics have an apparently simple solution to all the difficulties herein concerned. Let the bishops of the country demand cooperation at least among the institutions of their own diocese and we will at once possess it in full bloom. This is the general trend of their thinking. The solution of the problem, I fear, is not as easy as that. The members of the American hierarchy can do much in this matter, of course, and they probably represent the most potent agency in overcoming the obstacles which have already been discussed, but to be really successful in their efforts in this regard they must have

the support of other forces, especially the good will of Catholic educators themselves and thinking Catholics generally. Simply the forceful demand for cooperation in higher education by whatever authority will not achieve it at its best, and the members of the American hierarchy seem to have appreciated this thoroughly.

There are other agencies which deserve at least a brief mention. For convenience they may be classed as national, regional, state, and institutional. There is, of course, no national body, either public or private, which exercises control over the development of higher education as a uniform national enterprise. There are, however, a number of agencies, both public and private, that exercise a considerable degree of control and influence of a nation-wide character over specific aspects and phases of higher educational life. Some of these are: the United States Office of Education, the Department of Education of the National Catholic Welfare Conference, functioning much as does the United States Office of Education and sometimes in cooperation with it, the National Education Association, the National Catholic Educational Association, the Association of American Universities, the American Council on Education, the Association of American Colleges, and others. These groups may well contribute much to cooperation in higher education. Some of them have attacked the problem directly. No one of them has accomplished a great deal.

Learned societies and educational foundations represent strong potential forces of national character for cooperation in research, although they fall far short of their potentialities in actual accomplishment. The secretary of a learned society describes how his group fosters cooperation in higher education within its specific field. "Research activities in the universities can best be coordinated through inter-university cooperation of individual departments; and it is this function that an organization like the American Mathematical Society can perform. Probably none of the learned societies has knit together so completely the interests of a group as has the American Mathematical

Society. Publication of research, both journals and books, is largely in the hands of the Mathematical Society and it is an established custom for the universities to contribute to the Society for the publication of such research, roughly on a pro-rata basis of the amount published by the members of its faculty. The Society acts in some ways like a super-university and problems which are too big for one institution or which concern several institutions have here a forum for discussion, often leading to joint action. For example, the Society arranges a tour for a lecturer in mathematics (a foreigner or an American professor) at a dozen universities." Of the Catholic learned societies the Catholic Philosophical Association and the Catholic Library Association have probably done more than any other along this line. Strong professional organizations such as the Society for the Promotion of Engineering Education and the Catholic Hospital Association have made some progress in promoting cooperation within their respective professions. The educational foundations are important because of the studies that have been made under specific grants, such as those dealing with legal, medical, and dental education, and because gifts enable the foundations to guide development in the direction of cooperation and coordination and to set up common services such as that of the American Library Association. To my knowledge, the only close approach to a similar educational foundation under Catholic auspices is the Institutum Divini Thomae. The work which the Institutum is doing today by way of coordinating the activities of the trained research personnel in science of Catholic colleges throughout the land on one common important project is worthy of imitation in other fields. The Catholic University of America has through several of its departments organized cooperative projects of research on a limited scale.

Regional and state types of agencies which promote co-operation among institutions of higher education are similar to the national ones. Usually, they are subdivisions of the national organization. I need mention only those estab-

lished under the Smith-Hughes Act to promote and guide vocational education; for example, instruction in home economics. It would be difficult for a person trained in this subject at an institution not recognized by a state agency according to this act to have the best opportunities for the exercise of his training in this field. An agency of this kind could do much by refusing its recognition to break down the separatist tendencies of individuals and institutions. The only regional groups under Catholic auspices which might take on a similar power for good in a constructive way are the regional sections of the Catholic Educational Association and, corresponding somewhat to the state groups, diocesan educational organizations.

Institutional control of higher education is exercised by institutional administrative officers and governing boards. We have already discussed institutional agencies of control from the standpoint of their separatist and independent tendencies. One of the major problems in securing better cooperation in Catholic institutions of higher education is the development of a better understanding of the difficulties involved among administrative officers and governing boards, and the stimulation among them of a genuine interest in these difficulties and a sincere desire to solve them. If this can be done, the battle is at least half won.

Of one thing we may be sure, cooperation among Catholic institutions of higher education will one day be accomplished to a much higher degree than we have it now. It is merely a question of whether Catholic educators themselves will accomplish it or whether some outside force, Catholic or even non-Catholic, will come among us and force us to do it, perhaps in a manner in no wise to our liking. Non-Catholic educational leaders even more than Catholics view with alarm the present hit or miss growth of higher education throughout the United States. They are convinced that if nothing is done about it numerous foreclosures and failures will in more difficult economic periods follow in rapid succession. Some of our non-Catholic educational leaders are determined to prevent this

in whatever way possible, and federal or state intervention appears to them as a very practical solution of the trouble. The Catholic institution of higher education is of concern to them in that it adds in many localities to the general confusion of American higher education as a whole. Some of us have already had the experience of having our institution reckoned in the general picture, regardless of our Catholic auspices, when we have attempted to establish professional schools in our university family with the approval of the professional group concerned. For example, it is difficult to convince the American Library Association that there is need of a School of Library Science in any locality under Catholic auspices if there already exists in that region a school of library science under any other auspices. The question of cooperation between Catholic and non-Catholic institutions is really outside the topic of my paper but it cannot be separated from it entirely. Permit me to dismiss it simply by saying that some degree of cooperation with non-Catholic institutions can and should be maintained. The nature of this cooperation, however, is a delicate question and needs careful consideration.

Let us consider finally some specific means by which co-operation in Catholic institutions of higher education may be effected, assuming that all major obstacles to it have been removed. As for cooperation within Catholic institutions individually, our discussion can be brief. It is definitely the responsibility of the president and his administrative officers to have efficient cooperation between schools, divisions, and departments within his institution. Anything less is an indication of personal weakness on the part of the president and his assistants, or, worse still, of a defective organization which does not give the president his proper powers.

Cooperation between different Catholic institutions is possible in many ways. We can do no more here than to mention a few that come to mind. Reference has already been made to cooperation in research among institutions of higher education. In spite of the popular notion that good

teaching and scientific research are incompatible, many still believe that not only training in research but continued development in scientific investigation is most advantageous for improvement in teaching. However, be that as it may, the fact remains that the faculties of our Catholic colleges contain literally hundreds of individuals well trained for genuine research. Certainly there must be enough leadership among our scholars to organize these individuals for research projects of genuine importance in different fields. This in our opinion would not only improve teaching but would greatly raise the intellectual atmosphere of our institutions of higher education.

Instructors may well be exchanged or shared. It is sometimes desirable to offer courses in a certain field only every other year. In alternate years the instructor might well be employed by a neighboring institution thus eliminating the necessity of an additional instructor. Or an instructor may not be required to offer a full time program in his subject in his own institution and so will be able to give some service to another simultaneously. Something by way of an interchange of instructors has been going on chiefly in the summer months among our colleges for women. While this is beneficial in many respects, it lacks much of the nature of the cooperation about which we are speaking.

Every college must be expected to give efficient instruction in all subjects considered as basic for a liberal, or as some would have it today, general education. But it is impossible for a small college to offer advanced courses or facilities for genuine concentration in all basic fields, to say nothing of the less important subjects. Some kind of distribution of the fields of concentration might well be arranged between institutions within comparatively easy commuting distances. Physical facilities for advanced study in certain fields especially in the natural sciences are very costly. There scarcely seems to be any necessity for duplicating costly equipment among such institutions. Specialization of institutional development of at least cer-

tain physical facilities might well be arranged between neighboring institutions.

On the side of the graduate school, certain fields of research should by reason of their general importance and universality be developed as efficiently as possible in all universities; e.g., philosophy, psychology, and English. But other departments might well be confined to one or two universities in the entire country; e.g., Semitic Languages and Literatures, Slavic Languages and Literatures, and Seismology. Even within a single field, subdivisions of the subject might well be assigned to different universities for intensive development.

Similarly two graduate schools under Catholic auspices could very advantageously join in supervising the research and study of students under certain circumstances. Non-Catholic institutions do this rather frequently. I have yet to find a clear instance of this among Catholic graduate schools.

One hears a great deal these days, especially at meetings of national learned societies, regarding post-doctoral research. A student who has completed his work for the doctorate finds himself in the midst of much material which should be investigated at once. Sometimes the material will lose its value, or the investigation will have little significance, if not carried through at once. Such projects are often organized today as joint institutes of post-doctoral research. Catholic educators may well consider doing likewise. Similarly the joint maintenance of clearing house facilities for research, bibliographic resources, publication, and various academic services while becoming more common daily among our non-Catholic neighbors are rarely even discussed among the scholars of our Catholic institutions of higher education.

If institutions in the same general region are devoting their chief attention to distinctly different objectives, they may cooperate effectively in recruiting or joint presentation of the educational advantages afforded by the group. They may even cooperate in fund campaigns.

Cooperative sponsoring of special programs of fine arts, music, drama, and lectures seems clearly beneficial and easily effected, yet almost never carried out. It is quite non-existent in athletic and sports activities.

It would be ludicrous indeed, were the results not so tragic, to see two Catholic institutions within the same city limits spending thousands of dollars to establish departments or schools of advanced nursing or of library science or of any other professional subjects. Difficulties may be raised about distributing opportunities for concentrating in the so-called fundamental fields, but it should be easy for colleges to agree on an equitable distribution of the various professions which stand to some extent as independent units.

It is difficult also to justify the duplication by Catholic institutions of programs of extension and of adult education. Opportunities for self-improvement could be greatly expanded for the adult by a little cooperative planning.

There is one growing practice among our Catholic colleges and universities which is adding constantly to the general chaos and which is contrary to Catholic tradition and, in the minds of some, to the best principles of higher education. I refer to coeducation on the college level. For some good reason it is almost always the Catholic college for men that decides to admit women and very rarely the reverse. The admission of women students to colleges established for men only may be justified perhaps where no Catholic college for women exists within a long radius or where the regional Catholic college for women cannot supply a certain educational service furnished at the college for men. But how can one justify the admission of women to a Catholic college for men located within easy walking distance of a struggling but thoroughly adequate Catholic college for women? This seems to be the low water mark in lack of cooperation among our Catholic institutions of higher education, but more than one instance of this can be cited.

Before closing my remarks I would like to make my posi-

tion clear on two points about which it may be wrongly judged. First, I do not believe that we have too many Catholic colleges in the land, not even that we have too many Catholic colleges for women in any one locality. If the Catholic population of any district under consideration be examined, as well as the nature of the non-Catholic people of that area who might be inclined to send their daughters to Catholic institutions, no condition will be found so bad that it cannot be remedied by a little cooperation. Instead of entering upon a program of rivalry, these institutions should plan through cooperation to do the best possible job of offering Catholic higher education in the particular area. Actually, all things considered, we need more Catholic colleges both for men and for women in almost every part of our country, provided that some systematic cooperation can be applied.

Second, my conviction is strong not only that a systematically planned cooperation among Catholic colleges and universities would be a great boon to Catholic education and the work of the Church, but that all the obstacles which I have mentioned above can be overcome in order to attain it. In fact, I am sure that if Catholic educators set out to establish some worth while scheme of cooperation it will receive strong support on nearly every hand. My one serious concern is that of the proper leadership for this important movement. The initiative and the leadership must be such as will inspire the confidence of all concerned—the educators themselves, the religious superiors, the members of the hierarchy. I am inclined to think that such initiative and leadership might come from the various regional groups of the N. C. E. A. Perhaps the Eastern Section of the N. C. E. A. might set the example.

The National Catholic Educational Association

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ADDRESS OF

THE MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M.,
President General of the Association

EDUCATION FOR ONE WORLD

HUGH STOTT TAYLOR, D.Sc.

Addresses at the General Meeting of the
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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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ADDRESS OF

THE MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M.,
President General of the Association

In these post-war days there is a crisis in every sphere of life. In the field of education, conditions are extremely critical. As we in retrospect consider the preparation for the second World War, we realize the havoc wrought by the education imparted by the Nazis, the Fascists, the Soviets, and every totalitarian form of government. We know now that millions of people have been murdered because the false principles of totalitarians put no value on human life. We are certain that millions of the youth of our day have been the victims of this bad totalitarian education.

The degrading ideology of atheists has divided the world, and is now striving to dominate all nations. Atheistic totalitarian education aims to destroy the dignity of human personality, to rob men of their freedom, and to make them slaves of the state.

This unspeakably bad education, devoid of all morality, can lead only to another world conflict, to world chaos, and to the utter destruction of all true values of life. The war has taught us that Nazi, Fascist, and Soviet education should have no place in any schools of our country. Every true American should oppose all totalitarian systems of education, under whatever guise they are presented.

The draft law showed us that more than a million and a half American men could not qualify for the minimum standard of the fourth grade in our primary schools. The draft brought out the fact that in our country, where we boast of education, there may be ten million people who cannot read or write.

During the war our government felt constrained, owing to the number of illiterate men who could not qualify for the draft, to educate them. The qualifying of our men for military service has focused our attention on the utter inability of some States to provide the necessary minimum education and training of children.

The draft likewise showed how lack of resources in some quarters, and the practical impossibility of securing qualified teachers in poor sections of the country, were in large measure responsible for the illiteracy and the poor instruction in many schools.

The draft law, and the appraisal of the work of our

schools which followed, have made many realize the seriousness of the crisis in American education. These defects should be tabulated, catalogued, and broadcast in order to arouse public opinion, which will demand a remedy.

The widespread delinquency of our youth should not surprise us when we fully realize that God is shut out of our tax-supported schools, that moral principles and moral training have no part in this school system. Many schools will permit teachers and professors to speak against God and against religion; that is supposed to be liberty of education. The same schools will not permit statements in favor of God, nor the exposition of basic moral principles; that is supposed to be narrow sectarianism.

The senseless cry of union of Church and state is heard when the rights of God are advocated and when the unchangeable principles of morality are expounded. This incredible position is taken by many unthinking people, even by legislators and statesmen who accept propaganda and shibboleths without questioning them. This acceptance is an attack on our freedom of education; it is opposed to the spirit of our country and to the American tradition of education.

Our youths have a native right to be instructed in the truths of God and in the unchangeable principles of morality. Parents have the right and the duty to insist that such instruction and training be given. No state, no school system, no school boards, no legislators, no government can lawfully disregard these inalienable and imprescriptible rights and duties of children and parents.

The family is a divine institution, which is held responsible, according to the law of nature and the law of God, for the education of the children of its home. It is the duty of the state to aid the Church in safeguarding the native and imprescriptible rights of the family, whatever its religion be.

We cannot expect our youths who have passed several years in primary and secondary schools, ignoring God and His law and disregarding the whole sphere of morality, to have those habits of restraint which will make them virtuous men and women. In many schools our youths are told that God is "old stuff," that the idea of fixed morality is utterly at variance with modern thought and with a progressive world. It is the duty of parents of all religious faiths to know whenever there is anti-God and anti-moral

propaganda in the schools in which their children are being educated. There ought to be a union of parents of all faiths who would call a general strike against such propaganda and all its agents.

If we are to attempt to correct juvenile delinquency, we must bring God back into the lives of our youth; we must teach them the moral law, and we must patiently form in them from infancy the habits of virtuous living. These are manifest duties of the teachers of our schools. Parents have this responsibility before God and the world. They cannot abdicate it and should not regard lightly this supremely important duty. Teachers who act against the wish and instruction of parents, whatever be their religion, especially before the pupil has attained its maturity, betray a sacred trust, because they are only the deputies of parents. It would be true legislation to enact a law which would penalize teachers who strive against parents to convince their immature children that God and His unchangeable moral code should be ruled out of the lives of Americans.

There are and ever will be inequalities in life—inequalities in the physical order, in intellectual gifts, in the power of application, in the ability to succeed in economic and political life. There is, as is to be expected, inequality of education in our States, but in a country like ours there ought to be, in the field of education, ample provision for the essential minimum mental formation and character training in all schools of every section of our country, whether these schools at present are tax-supported or not. The resources of some sections, that have the greatest number of children to be educated, are lowest, while other wealthy sections of the country, having the fewest children, command the greatest resources. One State spends more than five times as much on a pupil as does a poor State that cannot give the essential minimum of education to all its children. These are distressing facts, but they must be faced.

For upwards of thirty years, bills have been before Congress which would extend Federal aid to schools, not on a just basis, but merely to schools that are tax-supported. These bills have been un-American, undemocratic, and the provisions have been ruthless in by-passing children and parents who need help to get the minimum of education for an American child in the schools of their conscientious choice. It is a matter of very sincere regret that the pro-

ponents of these bills could not or would not understand that our government must be just to all citizens of our country and to all parents, especially poor parents, regardless of creed or color or blood, who are striving to educate their children and to rear them as good Americans.

It is to be regretted that these same proponents, and the groups and lobbies that favored these bills, were willing to accept, without analyzing it, the shibboleth of union of Church and State, if any aid were to be given to schools conducted under the auspices of religion, or to poor parents who insisted on their children not only acquiring knowledge, but also having the benefit of a moral formation.

When our government insists on compulsory school attendance, and when, by Constitutional right, through the unanimous decision of the Supreme Court, it assures all citizens, of all faiths or of no faith, that they enjoy freedom of education, government agencies should not by indirection nullify that freedom.

The words of the Supreme Court decision in the Oregon case, June 1, 1925, are: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional duties."

Our primary and secondary schools which at present are not tax-supported should not be deprived of the help they need, provided the physical plant, the instruction, the curriculum, and the training of pupils as good citizens meet the demands of the State. Nor should the children of these schools be denied bus transportation, medical care, and textbooks, when the need of these can be proven to our State and Federal governments.

The provisions of the Constitutions of several States, regarding education in non-tax-supported schools, reflect no credit on the States. They nullify the freedom of education of which we boast and for which our armed forces fought in the second World War.

A bill has been introduced into Congress which would correct much of this injustice. The support of this bill by the American Federation of Labor is in harmony with true American tradition. That support upholds fundamental

justice. The G. I. Act, unanimously adopted by the United States Congress, can be a pattern that will grant aid equitably where it is needed.

The G. I. Bill of Rights in no way brings about the union of Church and State. No religious group in the United States is asking for a union of Church and State. Certainly Catholics are not. The religion of parents, or of the children, whatever it be, should not exclude help wherever help is needed. All our children are American children. All of them should be taught to live for America, and to die to defend America if needs be.

Citizens of all school systems were drafted in the war. The sons of many faiths have died for their country. It seems absurd that the children of those who follow them cannot be helped, so that they will be better-informed citizens, with a greater appreciation of their moral obligations.

All fair-minded persons of our country are of one mind, that no help should be given by the State to support religion. By no subterfuge should this support be obtained. It is not the function of our States or of our Federal government to support religion, or to have a State religion, or to express a preference for one religion more than another. It is, however, the function of our State and Federal government to discourage, very positively anti-religious movements, anti-God movements, anti-moral movements.

We have a complete Catholic system of education. Our schools have to their credit achievements which seem impossible, considering the limited resources at their command. If we accept the accuracy of the term "philosophy of education," as generally understood, we must admit that Catholic schools, more than any others, know their aim, their scope, their guiding principles, their sacred trust. They know the unchangeable elements of education. The beneficial results of Catholic schools in instructing youth and in turning out good, law-abiding citizens who are always loyal to our civil authorities, deserve the encouragement and gratitude of government in our States and in Washington. . . .

It is the American tradition for every American school to promote respect for religion. This nation was conceived by men of profound religious convictions. We must not let totalitarians today tell us that error, immorality, and non-morality have the same right as truth and moral living.

There is no union of Church and State when all our schools insist on respect for the name of God. No child, in any school, should be embarrassed because of his religious belief. It is sheer nonsense to talk of a common religion for all American children, or of a common denominator for the hundreds of religious beliefs that we have in America. We can sensibly agree, however, on basic propositions for all true Americans. I venture to suggest some norms:

1—Any material prejudicial to religion should be eliminated from the curricula and textbooks of public schools.

2—Materials which will inspire children to regard religion as a high, noble discharge of one's duty to God should be incorporated in public school curricula.

3—Public school boards, officials of the State departments of education, and standardizing agencies should cooperate with plans which give the churches an opportunity to impart formal religious instruction. On the parents of America, more than on any other individuals or groups, does this responsibility rest. They should regard it as a grave duty in order to counteract the basic secularism in our public schools today.

4—The relation of moral training in education in American schools should not be considered a settled matter. We are facing tremendously grave problems in our country which have never been faced before. They can in large measure be settled in future generations, if our American educational system includes religious instruction and moral training in primary and secondary schools according to the wishes of parents of different faiths. It may be difficult to agree on a formula, but difficulties should not intimidate us; they are not insuperable.

It is significant that many religious leaders of many denominations are arriving at the conclusion that the only practical method to insure moral training in our schools is to make it an integral part of education, and then to have the different churches either to provide their own schools or to let them have control of some schools. A real solution can and should be found, and found quickly, in order to insure moral training in our schools.

The Catholic Bishops of America have wisely recognized that they must keep their schools under their control, satisfying the conditions on which the State insists for the

pupils' safety, health, and training in civics. The Catholic Bishops recognize fully the rights of parents as the vicars of God in the education of their children. The rights of parents, as the most responsible agents in the education of their children, have been too often ignored and rejected by professional educators, school boards, and legislators.

If many churches of America today are losing their vitality, and if sectarianism is weakening everywhere, it is owing to the lack of denominational schools in which a training is given five days of the week in moral living. Released time, Bible reading, and Sunday school instructions may be commendable for the little they do in the interest of religion, but this program is not an integration of moral training with every phase of the school program and school curriculum. It is not preparing our future adult citizens to face the problems of life with that restraint and moral stamina which all good American citizens should have.

If American life is to be revitalized in its every phase, it will be done, in large measure, through education and through our schools. America must be taught that religion is not merely a Sunday affair; it is not a Sunday dress. Right thinking and moral living should enter into every conscious thought and act of men in business, in the professions, in amusements, in sports, in political life, and in every act of government officials.

We are standing by and allowing Communism to sweep the whole country. These atheistic totalitarians are resourceful; they are crusaders; they are striving to place their agents in every pivotal position. They want confusion and strife in order to gain control. We are assuming that nothing can be done about their dechristianizing activities. We are allowing these same agents to infiltrate into our system of education in this country.

The most effective means to counteract Communism is a sane educational system, supported by both State and Federal governments, which will approve a plan whereby we can have moral training and instruction, in all the schools of our land, integrated with intellectual development. Our schools should meet the needs of today. They should enable America to discharge obligations such as no other nation in the history of the world has been called upon to discharge.

EDUCATION FOR ONE WORLD

HUGH STOTT TAYLOR, D.Sc.,
Dean, Graduate School, Princeton University, Princeton, N. J.

The American nation has assumed through the power of her military, naval, and air forces, and through the technological organization requisite to that power, a position of major responsibility for civilization, culture, and peace in the post-war world. To meet the commitments which such a responsibility entails, the United States will, of necessity, be forced to enlarge both political and social horizons, so much the more imperatively because the *achievements in the world of science, especially in the area of atomic energy* with its incredibly destructive potentialities, *have forced us to the realization that we are confronted with the alternative: one world or none.*

Tonight, as a Catholic layman and as a scientist, I address myself to the urgent problem of the role of education in this world of tomorrow. *In the Catholic Church and in science we recognize two cultural influences which already transcend national boundaries, have already assumed international, one might say supra-national, roles in the governing of human affairs.* As a Catholic and as a scientist I address myself to fellow Catholics deeply involved in all phases of the educational process. We are confronted with new potentialities both for evil and for good and on our right approach to the solution of our problems much will inevitably depend for good or for evil in the world of tomorrow. I would wish to approach the solution of these problems by a query addressed to all of you: to the teachers of our students in our schools, our colleges, our universities; to young men and women, to fathers and mothers, grandfathers and grandmothers. Are we prepared to return to our homes, to our students, our children, and our children's children asking them to join with us in a solemn declaration of our faith in education for one world? Are we prepared to have them recite, learn, and live by some such declaration as this:

WE DECLARE

“That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

"That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

"That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality, and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

"That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern;

"That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting, and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

Such a *declaration of principles* and of faith is as urgent for the world of 1946, it would seem, as was the *Declaration of Independence in 1776*. So far as one can see there appears to be no reason why such a declaration should not have issued from Vatican City, "deep in the panting heart of Rome," nor from the assembly of Cardinals, Archbishops, and Bishops of these United States. Actually, it came from no such source or origin. It is the *preamble to the Constitution of the United Nations Educational, Scientific, and Cultural Organization, UNESCO*, as it is now coming to be known.

Do we adhere to these declarations and if so are we, for these reasons, "believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge" . . . "agreed and determined to develop and increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives"?

Are we Catholics not bound in conscience to such objec-

tives? And if we are so bound in conscience must we not support the purposes and functions of UNESCO;

"The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science, and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language, or religion, by the Charter of the United Nations.

"To realize this purpose the Organization will:

- (a) collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image;
- (b) give fresh impulse to popular education and to the spread of culture;
 - by collaborating with members, at their request, in the development of educational activities;
 - by instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex, or any distinctions, economic or social;
 - by suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom;
- (c) maintain, increase, and diffuse knowledge;
 - by assuring the conservation and protection of the world's inheritance of books, works of art, and monuments of history and science, and recommending to the nations concerned the necessary international conventions;
 - by encouraging cooperation among the nations in all branches of intellectual activity, including the international exchange of persons active in the fields of education, science, and culture and the exchange of publications, objects of artistic and scientific interest and other materials of information;
 - by initiating methods of international cooperation calculated to give the people of all countries access

to the printed and published materials produced by any of them."

As a Catholic and as a scientist it is my firm belief that this preamble, these purposes, and these functions are in perfect harmony with the spirit and aspirations of all Catholics, are also in best accord with those principles of scientific activity which since the seventeenth century have governed the international relations of scientists and from which science has drawn rich store of strength.

In consideration of the Catholic position we must continue to focus our thought on the real meaning of the word catholic; i.e., universal. When we now address ourselves to the concept of one world we find here no idea remote from essential Catholic thought and effort, for has there not repeatedly recurred in our liturgy the theme of "one fold and one Shepherd." And are not the *functions of UNESCO but the translation into everyday thought and action of exactly those spiritual principles of hope and charity* that are the inevitable accompaniments of a firm faith. Are they not the necessary corollary to the injunction "Go and teach all nations." Not one nation, not the Jew, the Greek, the Roman, the Spaniard, the Dutch, the Englishman—but all nations because all nations are indivisible members of the fold of Christ. And if, as Catholics, we believe in education, if, as Catholics, we believe in the peculiar virtues of education under Catholic guidance and tradition are we not compelled to lend all the assistance of which we are capable to the extension of that education that the United Nations have undertaken to propagate throughout one world with all "means of mass communication" that the scientist has placed at the disposal of mankind. Remember too that science exercises no control over the manner in which such facilities are controlled. The results of science are equally at the disposal of those who would abuse and of those who would use them. Science thus places an added responsibility squarely before those, among whom Catholics must especially be numbered, namely those who petition Almighty God in their daily prayer that "Thy will be done on earth, as it is in heaven." How can we expect that prayer of ours to be answered unless we add to it full measure of energetic good works that surely include the processes of sound education? If we do not meet this challenge to our action and activity we can be very sure that those who have ideas very different from our own

will not reject such opportunities. They will seize the facilities for mass communication and popular education to serve their own needs. Have we not, on the contrary, the greatest incentives and also the best educational methods "to prepare the children of the world for the responsibilities of freedom"? Let us remember that word, the *responsibilities of freedom*.

What lessons can one draw as a scientist from the history of science in this problem of international relations? Science knows no international boundaries, is limited by no national customs or habits. *The laws of nature are identical for rich nations or poor—they have universal validity. They do not change in passing from one customs barrier to the next. There can be no isolationism in science.*

On the contrary, the history of scientific advance has already demonstrated that science flourishes best when the new discoveries are given world-wide publicity. Those European scientists who now are emerging from the black pall of isolation that was their lot during the war years into the bright sunshine of free exchange of scientific knowledge have known the poverty of mind and spirit, the loneliness and depression that result from such isolation. Even scientists in this land, where secrecy as to scientific advances was imposed only so far as it was judged necessary in the interests of national security, are unanimous in their desire to return to the free spirit of inquiry, where the mind of man may roam where it will, with freedom to discuss the results of their inquiries, to tell the world of science what they have found. *The revolt of the atomic scientists against control by the military is but one manifestation of that unanimous desire.* It is the basis for insistence on civilian control for atomic research in the post-war planning. The scientist knows by his own personal experience the benefits to be derived from free exchange of ideas. That is why the scientist cannot think in any other terms than those based on world-wide unity and diffusion of scientific knowledge.

The scientist is acutely conscious also that both the social usefulness and evil potentialities of his discoveries make him actually a citizen of the world. Pasteur's discoveries did not revolutionize the medical science of France but that of the whole world. Sir Alexander Fleming's observations that led to penicillin could never be restricted to British patients, but became available to all as rapidly as the tech-

nical problems involved in large-scale production were solved—American soldiers were the first heirs to this advance. The decade of effort that was basic to the technological development of the atomic bomb was world-wide in its scope. It may become world shattering if it is used in large-scale atomic warfare. The basic science of atomic energy was discovered by Rutherford, a New Zealander, the Curies, Polish and French, Chadwick, an Englishman, Fermi, an Italian, Hahn, a German, Lise Meitner, an Austrian, Bohr, a Dane, with Einstein, a German Jew, supplying the basic mathematics. None of these men thought in terms of an atom bomb. They were scientists interested in “the causes of things” and happy in their effort as Lucretius long ago foretold. But their researches were stages on the road to Hiroshima and to Nagasaki. They were stages on the road to a single dark night of destruction which could wipe out of existence 30,000,000 American citizens should atomic warfare ever be declared on a scale which is now not only thinkable but actually possible. These are among the reasons why the scientist, with deepest understanding of all the dread possibilities, is among those who call for the fullest effort to construct the defenses of peace within the minds of men.

It is a *principle of Catholic education to learn* in little things how to meet the big problems in life—to begin with the children, by education, instruction, and practice in the Christian virtues, to have them attain to those virtues by practice frequent and continuous. *We must begin with the children in our education for one world.* We must enlarge their knowledge of each other's ways and lives beyond national boundaries—educate them in the principles of dignity, equality, and mutual respect of all men in all lands, educate them in the principles of justice, liberty, and peace as “indispensable to the dignity of men” and “as a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern.” At the high school and college level, the encyclicals of our sovereign Pontiffs from Leo XII to Pius XII are excellent textbook materials for such a course of instruction.

What about us? If we wish to attain to the virtue of international understanding and collaboration let us start to practice these virtues on the scale that is near at hand—on our neighbors, our national organizations, practice with them understanding and collaboration. If we believe in

human rights and fundamental freedoms without distinction of race, sex, language, or religion, let us start practicing that belief right here at home, in preparation for the larger, more difficult tasks with others in other lands. We shall be practicing that second and difficult commandment "to love our neighbor as ourself." We shall avoid all "labels" in defense of our dislikes. Mr. X does not behave the way he does because he is a Jew or colored, because he is a Baptist or Methodist, comes from Italy or Eastern Europe. We must not label secular colleges "hot-beds of irreligion." There may be such, but in thirty years of experience the most that I would say is that there are irreligious people occasionally to be found in such areas. Scientists are not all atheists and agnostics as one might occasionally imagine after listening to Sunday morning sermons. Let's get away, too, from excessive nationalism, what a speaker recently referred to in polite phraseology as "ethnocentricity." Talk about science, not American science, or British science or Irish science. And don't imagine that identity of race or creed is essential for a happy or a successful enterprise. The Chemistry Department at Princeton is presided over by an Englishman by birth, Roman Catholic by creed, so far as he is aware without any Irish blood in his veins. Its most distinguished theoretical chemist was born in Mexico, an ardent member of the Mormon Church; its most distinguished organic chemist was born in Hungary and baptized a Catholic; another organic chemist is a Vermont Yankee who prides himself on his Episcopalian affiliations; an inorganic chemist boasts his birth first generation American of Russian parents, his father a bishop in the Russian Orthodox Church and he a practicing Orthodox Christian. There is a Jew from Brooklyn. There are native Americans (of several generations) with Presbyterian, Methodist, and other affiliations. But all this varied aggregation of nations and creeds can sit down together, work hard together for the welfare of education and chemical science—live together and like it. Why can we do that—because we have by contact one with another, by collaboration, by mutual understanding and knowledge got rid of many of the prejudices that might have been in our several systems had we never lived and worked together.

That achievement on the local, parochial scale has to be enlarged until it can be possible on the world scale. That can only be done if it is engineered on a world scale—and

it will need a world organization. It will not be sufficient for learned scientists, educators, humanists to contribute their processes of international cooperation at the intellectual level. Unless the collaboration in mutual knowledge and understanding extends to all the citizens of all the world the possibilities for lasting world peace are remote and the alternatives terrifying in their violence. We need, the peoples of the world need, a world organization for education, science, and culture. This is the origin of UNESCO. It will require all the prayers and all the efforts which the National Catholic Educational Association of America can muster in its support.

The National Catholic Educational Association

BULLETIN

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NOVEMBER, 1946

No. 2

ANNOUNCEMENT of the FORTY-FOURTH ANNUAL MEETING Boston, Mass. April 8, 9, 10, 1947

THE REPORT OF THE ADVISORY COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT, N. C. E. A., ON THE NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS

UNESCO, INSTRUMENT FOR PEACE
Very Rev. Msgr. Frederick G. Hochwalt, Ph.D.

SOCIAL SECURITY FOR LAY-PROFESSORS IN CATHOLIC COLLEGES
Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

Minor Seminary Dues

Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$10.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

Secondary School Dues

Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School Superintendents' Dues

Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

Elementary School Dues

Priests, teachers, and laymen may become members of this Department. An elementary school may be enrolled as a member. The annual fee is \$2.00.

Catholic Deaf Education Dues

Each member in the Catholic Deaf Education Section pays an annual fee of \$2.00.

Catholic Blind Education Dues

Each member in the Catholic Blind Education Section pays an annual fee of \$2.00.

General Membership

Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association,

1312 MASSACHUSETTS AVE., N. W.
WASHINGTON 5, D. C.

BOSTON—1947

AN ANNOUNCEMENT FROM THE SECRETARY GENERAL

DEAR MEMBER:

On behalf of the Executive Board I am pleased to announce that the Forty-fourth Annual Meeting of the National Catholic Educational Association will be held in Boston during Easter Week, April 8, 9, and 10, 1947. Excellent arrangements have been made for the meetings of all departments and sections in the Statler Hotel, the Armory, and New England Mutual Hall.

The Association is welcomed to Boston by His Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston, who has appointed a committee to make the initial arrangements for the annual meeting. This is the second meeting of the Association to be held in Boston. The first one was conducted about thirty-eight years ago on July 12-15, 1909.

Many members of the Association will no doubt avail themselves of this opportunity to visit this historical city for the purpose of participating in the deliberations of the meetings. An active local committee and the respective program committees will endeavor to make this visit to Boston of great advantage to our Association.

During the past year we have had a gratifying number of new members. The next meeting in Boston and the 1948 meeting in San Francisco should result in many other new members and therefore help to make the Association truly representative of the Catholic School System throughout the United States.

Sincerely yours,

FREDERICK G. HOCHWALT,
Secretary General.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Officers for the Year 1946-47

GENERAL

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6 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN

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Chairman:

Secretary:

**THE REPORT OF THE ADVISORY COMMITTEE
COLLEGE AND UNIVERSITY DEPARTMENT, N.C.E.A.
ON THE
NATIONAL FEDERATION OF CATHOLIC COLLEGE
STUDENTS**

In compliance with the request of the Most Rev. Richard J. Cushing for recommendations concerning the National Federation of Catholic College Students, the Committee appointed by the College and University Department of the National Catholic Educational Association respectfully submits its findings.

**I. POTENTIAL VALUE OF THE NATIONAL FEDERATION OF
CATHOLIC COLLEGE STUDENTS**

1. As a Link

There is need for some association to bring about a closer degree of relationship between student bodies of Catholic institutions of higher learning. An excessive isolationism exists among many of our colleges' student groups in approaching common problems and challenges. We believe that the National Federation of Catholic College Students contains potentially a means whereby unity and cooperation can be fostered among the student bodies of our 200 Catholic colleges and universities throughout the country. In effecting a reasonable degree of intercollegiate action, regionally and nationally, this Federation contributes to the formation of a truly Catholic consciousness and cooperation rising above merely local interests and provincialisms.

2. As an Educational Medium

The Federation presents Catholic educators with an additional medium for leadership training. Presuming that one of the functions of higher education is the formation of leaders, we see in the activities of this Federation an opportunity for "learning by doing." Student leaders participating in an intercollegiate Federation experience a type of action and cooperation which cannot be fully realized in a purely local campus setting. Under the guidance of local, regional, and national moderators, these student leaders

plan and work together in the larger areas of regional and national activity.

3. External Exigencies

We are aware that an increased emphasis, possibly exaggerated, has been placed upon national and international student movements. However, it is evident that national and international student groups are receiving the attention of governments and leaders in social and political circles. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) will probably give official recognition to an international student agency with component national parts. We see in this Federation a response of American Catholic higher education to this recent development. If national or international student movements exist presently or in the future, our students should be prepared to exercise a forceful and integrated relationship to such activities.

II. THE PRESENT CONDITION OF THE FEDERATION

1. From the Viewpoint of Educators

We believe that this Federation of Catholic College Students is understood only partially by the majority of the administrators and faculties of our colleges and universities. While some fault for lack of understanding may lie with educational authorities, an adequate explanation of this Federation has never been brought to administrators and faculties in a proper manner. Some of the shortcomings of this Federation are due to lack of support and understanding on the faculty level. Apathy and lack of cooperation evidenced in some quarters arise principally from insufficient knowledge. We are not aware of any positive opposition to this Federation based upon a careful study of its objectives.

2. From the Point of View of Students

As with faculty members, the vast majority of Catholic college and university students in this country entertain a partial or total ignorance of this Federation, its objectives

and its program. Among those who are acquainted with it, there is vagueness, apathy, and indecision based upon poor understanding. Even those who are fairly active in the Federation's program on a local, regional, or national basis lack a full appreciation of its import and its methods of operation. Consequently, the Federation in its present state is unable to bring about the intended degree of corporate thinking and action even among student leaders, much less among the total group of students.

3. Organizational Structure

In theory, the organizational structure of the Federation is sound. It provides for national planning, coordination, and cooperation under a group of national officers. Regional divisions embracing colleges within a designated area carry on a program of intercollegiate cooperation within the confines of this region. It is also considered sound to include a place for intercollegiate relationships on a special interest basis. The "Commission" idea as set forth meets this need.

However, there should be considerable improvement in the concrete application of this organizational structure. Nationally, regionally, and locally, there is a vagueness and looseness in organizational ties and coordinated action. Functions frequently seem to be indecisive, slow, and unwieldy. Further clarification and adjustments are required to avoid wasted effort and general lassitude in organizational activity.

III. GENERAL RECOMMENDATIONS

In view of our observations on the value of this Federation and the critical evaluation of its present situation, we would respectfully submit the following recommendations affecting those involved in the proper functioning of this Federation.

1. Educational Authorities

We believe that a strong Catholic Student Federation will be realized only by general acceptance, approval, and sup-

port on the part of college administrators and faculty members. This program should be fully understood by them. As previously stated, they should be approached in a manner appropriate to them and not principally from the student level. The wishes of the Hierarchy should be properly brought to their attention. The interests and activities of this Federation should receive due attention in the deliberations of the National Catholic Educational Association. Opportunity should be given at regional and national meetings of the N.C.E.A. for questions, criticisms, and observations on the Federation and its relationship to the general field of Catholic higher education.

Relationships to the local campus projects carried on by regional and national commissions require good faculty advice and assistance. Therefore, we recommend further recruiting of interested and able faculty advisers for all such activities connected with the Federation's program. The security and effectiveness of these activities will depend upon counsel and support from members of the faculty group.

2. Students in General

It is not contemplated that the total group of Catholic college students will directly participate in the activities of the Federation. However, it is necessary that this larger group be generally aware of its existence and operation, and be informed of those important considerations or actions which require their attention and understanding. Both adult and student leaders associated with the Federation must interpret its general work to the total body of students. Upon this general appreciation and awareness depend the hope of building a stronger leadership and wider participation.

3. Student Leaders in the Federation

Student leaders in this Federation are not designated by college administrators or ecclesiastical authorities. They come from the colleges through their official representatives. Consequently, the caliber of student leadership

in this Federation depends ultimately on proper formation and selection on the local college level. We recommend that every effort be made to acquaint both local student leaders and faculty advisers of this fundamental prerequisite to good regional and national student leadership.

Furthermore, we recommend that regional and national officers be given the opportunity of specific training for their particular assignments. This is the responsibility of adult advisers and moderators in regional and national activities.

IV. SPECIFIC RECOMMENDATIONS

This committee concurred at its final meeting on three specific steps which would implement its general recommendations. We submit these for Your Excellency's consideration.

1. A Circular Letter

We would respectfully recommend that Your Excellency, the Episcopal Moderator of this Federation and Chairman of the Youth Department, N.C.W.C., communicate with presidents of Catholic colleges and universities throughout the country. We would suggest that they be informed once again of the interest of the Hierarchy in this Federation and of your own views on the matter.

2. Advisory Committee

We would recommend that an advisory committee of adults be set up in relation to this Federation. Such an adult committee is outlined in the present constitution of the Federation. We recommend that this committee be not merely advisory to this Federation, but also to its Episcopal Moderator and the educational authorities concerned with its program.

3. National and Regional Chaplains

We recommend that Your Excellency take steps to strengthen the interest and effectiveness of the national and regional chaplains of this Federation. On the regional level, the chaplain is the principal source of assistance and

advice in regional intercollegiate activities. Moreover, he is the officially designated moderator representing college administrators and Ordinaries of dioceses. It is obvious that both the effectiveness of the program and the safeguarding of higher interests depend upon an interested and active chaplain. The same observations apply to the office of national chaplain. Consequently, a program to maintain adequate chaplain interest and cooperation is of paramount importance to all concerned.

In submitting this final report, the members of the committee believe that they have accomplished the task assigned to them by the Executive Committee of the College and University Department, N.C.E.A. We trust that these considerations will be of some value in creating a sound and practical form of Catholic intercollegiate student action.

REV. WILLIAM F. CUNNINGHAM, C.S.C.,

Chairman, Dept. of Education,

Notre Dame University.

SISTER CATHERINE MARIE, S.C.,

Dean, College of Mt. St. Vincent, N. Y.

REV. EDWARD B. ROONEY, S.J.,

Executive Director,

Jesuit Educational Association.

REV. FREDERICK J. EASTERLY, C.M.,

St. John's University,

Brooklyn, N. Y.

REV. A. WILLIAM CRANDELL, S.J.,

Dean, Loyola University,

New Orleans, La.

MOTHER MARY CATHERINE, O.S.U.,

Dean, Mary Manse College,

Toledo, Ohio.

REV. FRANCIS J. FUREY, D.D., *Chairman,*

President, Immaculata College, Pa.

UNESCO, INSTRUMENT FOR PEACE

VERY REV. MSGR. FREDERICK G. HOCHWALT, Ph.D.,
SECRETARY GENERAL, The National Catholic Educational
Association; Director, Department of Education, National
Catholic Welfare Conference, Washington, D. C.

The United Nations Educational, Scientific, and Cultural Organization will hold its first General Conference in Paris on November 19, 1946. Behind that simple announcement lies more than three years careful preparation to bring this new organization into existence. These preparations reached a climax when President Truman, on July 30, 1946, signed the Joint Resolution which made the United States an official participant in the UNESCO program. On October 14 of this year President Truman officially appointed the five delegates and their alternates who will represent the United States at the first sessions in Paris.*

Between the two world wars a number of sporadic efforts had been made to institute some kind of an international office for the exchange of educational information. I believe it is safe to say that all of these efforts were aimed fundamentally at the promotion of world understanding. Of course, UNESCO's historical roots lie deep under the intellectual remains of the medieval community of Christian scholars and are a reminder of an age when learned men had a common language and conferred freely as members of a single spiritual and intellectual body. But more immediately it was a recognition of the menace of nationalism and militarism which has been the major force bringing UNESCO into existence.

It will be readily recalled that the present program of UNESCO has been preceded by activities of the Institute for Intellectual Cooperation and the International Bureau of Education. For various reasons these organizations were not completely successful. I think it is accurate to say the chief reason for their failure can be found in the fact that

* The delegates include William Benton, Assistant Secretary of State; Archibald MacLeish; George D. Stoddard; Anne O'Hare McCormick; and Arthur H. Compton. The alternates include Chester Bowles, Milton Eisenhower, Charles Johnson, Anna Rosenberg, and George Shuster.

statesmen lacked the conviction that there was a need to build the defenses of peace in men's minds and hearts. Nevertheless, the work of the above mentioned organizations has been useful technically. The Institute for Intellectual Cooperation convened many conferences of intellectuals and it developed exchanges of information between museum and archive officials and even served as the secretariat to the International Council of Scientific Unions. The Bureau, too, was a clearinghouse of information on education and it was responsible for a number of studies on educational matters. It must be admitted though that neither organization ever contributed very directly to the announced goal of UNESCO.

UNESCO had its beginnings in a number of places. The Conference of Allied Ministers of Education met in October, 1942, in London with the expressed desire to explore methods of replacing cultural facilities and resources which had been destroyed by the Axis. Originally Great Britain and the exiled governments of the Continental Allies were represented at the early meetings; but the United States, the Soviet Republics, China, the British Dominions, and India were invited and agreed to send observers in the spring of 1943.

Although the Conference originally defined its terms of operation broadly enough to permit it to inquire into needs for basic scholastic materials, scientific apparatus, and equipment for visual and oral instruction, it was evident to some of the participants in these initial stages that even a broader conception of functions was necessary. Consequently, a Commission on Cultural Conventions prepared a model agreement for reciprocal cultural exchanges. Other proposals in scientific, historical, and audio-visual areas pointed up the fact that a multiplicity of needed projects would demand a larger organization. The states represented by the observers were soon invited to become full members of the Conference. Although they recognized the importance of the work to be done, they were reluctant to associate themselves with the program, since they felt that

an entirely new organization with a broader membership should replace the initial conference.

So it was that in April, 1944, the United States Government sent to London a distinguished delegation, headed by the Honorable William Fulbright, to discuss plans for a United Nations organization for educational and cultural reconstruction. A tentative draft constitution was developed jointly by the Conference and the delegation and circulated to the United Nations for comment.

This tentative draft constitution provided for the establishment of an international fund to finance educational and cultural relief and rehabilitation; and it outlined the aims and functions for the proposed organization, but it failed to provide for a continuing existence beyond the reconstruction period. It was the opinion here in the United States and elsewhere that, although the draft had many things to recommend it, there was a need for a more permanent type of organization. Again the desirability of financing relief and reconstruction through some type of international fund was challenged, since UNRRA was already in existence. With these differences in mind the Allied Ministers began to reword the earlier document while at the same time officials of our Department of State, in consultation with leaders in the educational, scientific, and cultural field, also undertook a revision. Meanwhile, the need and urgency to found a United Nations organization for education and culture was recognized by the San Francisco Conference and a resolution stating this need was adopted there. In August, 1945, the American revision of the draft constitution was published and was offered as a basis for discussion at a United Nations Conference scheduled for London late in that same year.

At the November conference in London forty-four governments were represented and seven international organizations sent observers. The United States delegation was headed by the Honorable Archibald MacLeish. The conference continued from November 1 to 16 and produced a new draft Constitution, an Instrument to establish a Pre-

paratory Commission for UNESCO, and a Resolution stating that the seat of UNESCO should be in Paris.

It is interesting to note here that the Instrument establishing the UNESCO Preparatory Commission instructed it to prepare an agenda for UNESCO and to convoke its first General Conference. Likewise, the Commission was to prepare studies and recommendations concerning the program and budget of the new organization. Moreover, it was instructed to provide for some immediate action on educational and cultural reconstruction in devastated countries by bringing such needs to the attention of possible donors.

In January, 1946, the newly created Preparatory Commission approved rules for procedure and began to undertake its work. By February the Preparatory Commission had made an excellent beginning, and it was decided that seven expert committees corresponding to the planning divisions of the secretariat should be established to discuss proposals in their respective fields of work in order to provide some guidance for the secretariat in its work of organizing and evaluating them. During the months of May and June these expert committees on education, natural sciences, libraries and special projects, social sciences, media of mass communications, fine and applied arts and letters, and philosophy met in sessions which lasted two days each. The discussions were encouraged by working documents placed before each committee to serve as bases for discussion.

By July the work of the Preparatory Commission which was meeting for its fifth session began to take definite form. The work of the special committees was reviewed and a study was made of a draft agreement establishing UNESCO's relationship with the UN. Procedures were studied for the estimation of UNESCO's budget on the basis of proposed programs. Reports on the reconstruction problem were heard and suggestions for the observance of a UNESCO Month were considered. This celebration was to be held in conjunction with the first meeting of the General Con-

ference and it was planned to include exhibitions, lectures, and celebrations in Paris as well as appropriate programs in other member countries.

The United States first participated in the work of building UNESCO early in 1943 when two observers designated by our Ambassador to England began to attend sessions of the Allied Ministers. A continuing representative, the late Dr. Grayson Kefauver, maintained liaison with the Allied Ministers from April, 1944, after the Fulbright delegation completed its work, until the United Nations Conference of November, 1945. Dr. Esther C. Brunauer succeeded Dr. Kefauver in March, 1946.

In January, 1946, Senator James E. Murray and Congressman Chester E. Merrow, both delegates to the November conference in London, introduced a Joint Resolution authorizing United States participation in the work of UNESCO. Both House and Senate passed the Resolution and a joint committee then recommended the acceptance of the Senate version and both Houses acted in accordance with this report. Support for the Joint Resolution in both Houses of Congress was overwhelming. Any difference of opinion regarding United States participation in UNESCO was limited to a discussion of the National Commission which was also authorized in the Joint Resolution. It will be remembered that Article VII of the UNESCO Charter recommends the formation of national commissions in member nations to act in an advisory capacity on matters relevant to educational cooperation.

Considerable interest has been demonstrated by American educators in the UNESCO program since its first proposal. Late in 1943 a group of educators, under the chairmanship of Dr. Harlow Shapley of the Harvard Observatory, banded together to organize the American Association for an International Office for Education. Among the outstanding proponents in this movement were Mr. James Marshall of the New York City Board of Education and Monsignor George Johnson of the Catholic University.

Great credit must be reflected upon the work of this As-

sociation for its efforts to keep the need for an international educational organization before the American public. The Association always emphasized that fullest cooperation by the Government and non-governmental agencies in defining and solving post-war educational problems was necessary. It was pointed out that there was an imperative need for organized and effective means whereby the peoples of the world could meet together for the purpose of discussing an interest that is as common and vital as education and discover ways and means of illuminating with the light of truth every darkened nook and cranny the world over. The Association was quite articulate in insisting that the composition of any group contemplated for the purpose of guiding and directing an international educational office must be thoroughly democratic in the sense that it would give full and adequate representation to the people of the various nations and not merely to their governments. It was pointed out that voluntary organizations for educational purposes should be given a voice, as should parents, the teaching professions, and the public at large.

The United States National Commission for UNESCO as finally established seemed to meet the requirements pointed up by the Association for an International Office for Education. The United States National Commission gathered for its initial four-day meeting in Washington, September 23, 1946. In addition to its obligation imposed by Congress on the Commission, to advise the United States Government on its participation in UNESCO, the National Commission had a second duty for its members of which they were deeply conscious. This was to act as a liaison with the thousands of organizations in this country and their millions of individual members in carrying out the UNESCO program.

The members of the National Commission reviewed the origin and purposes of UNESCO. In the discussions it was pointed out that the purpose of UNESCO as stated in its Constitution is to contribute to peace and security by promoting collaboration among the nations through education,

science, and culture. The members of the National Commission regard UNESCO not as an international undertaking to promote education, science, and culture as ends in themselves, but rather through education, science, and culture, to advance the peace of the world.

In the opinion of the National Commission the position to be taken by the American delegation in the General Conference of UNESCO at Paris should be determined by this purpose. It was stated that the American delegation should support those proposals for action by UNESCO which give promise of advancing directly and significantly the cause of peace through understanding. "The necessity of this labor," to quote the eloquent words of Archibald MacLeish, "grows clearer from day to day as the effects of misunderstanding and distrust and fear upon the conduct of international relations become increasingly evident. The recognition of the fundamental community of human interests which made possible the great collaborative effort of the war has diminished with time and change, and the possibility of common effort for peace and for security has diminished with it." It will be needful, in the words of Mr. MacLeish, "To restore and make increasingly articulate the intellectual and moral solidarity of mankind—to identify and analyze the existing obstacles to that solidarity and to develop action which will strengthen or create forces to overcome them." This is the most immediate and the most urgent need of our time.

In its initial session the Commission considered a large number of proposals for action by UNESCO as developed by the Preparatory Commission. These proposals will be reviewed at the meeting of the General Conference of UNESCO. Accordingly the National Commission considered the report of the Preparatory Commission as a point of departure and did not hesitate to develop and to advance additional or different ideas of its own. The final report of the National Commission made no effort to list in full the recommendations adopted by it in the various fields of UNESCO's activity. The recommendations listed in the

final report are those to which the Commission attached greatest over-all and present importance. These recommendations, in the opinion of the National Commission, best illustrated the character of the work UNESCO should undertake.

The National Commission, therefore, recommended at this time only a limited number of projects in connection with any proposed activities for UNESCO. It recommended first of all international collaboration for the preservation of men's knowledge of themselves, their world, and each other. At this point the Commission urged that the American delegation advance and support proposals for action looking toward the rehabilitation of libraries, museums, scientific libraries, educational institutions, and other depositories of the materials and tools of art and learning. Although the Commission felt that it was not appropriate for UNESCO to attempt the work of reconstruction and rehabilitation, nevertheless UNESCO will remain the only body which can properly direct a general study of needs and draft a plan of action.

The second important recommendation made by the National Commission concerned international collaboration for the increase of men's knowledge of themselves, their world, and each other, through learning, science, and the arts. The Commission felt that the American delegation should support proposals looking toward the development of conditions more favorable to the creative and investigative work of artists, scientists, and scholars. The American delegation should advance and support proposals for studies by UNESCO of social and international tensions which create obstacles to international understanding and, therefore, to peace.

The third important proposal of the National Commission dealt with international collaboration for the dissemination of men's knowledge of themselves, their world, and each other, through education and through all the instruments of communication. It was the consensus of opinion that the American delegation should advance and support

proposals for the establishment of the means of international communication through education and through all other media where they are needed and where they are at present lacking. A world-wide radio network capable of laying down a strong and consistent signal in all major areas of the world was deemed a necessity. The Commission urged the American delegation to advance proposals for action to free the channels of international communication of obstacles created by discriminatory or unduly restrictive copyright legislation or similar practices or laws.

In the areas that concerned proposals for the investigation by UNESCO of methods of education for international understanding and for the development of attitudes conducive to peace, the National Commission made some very positive suggestions. The investigations carried on in this area should direct themselves to the processes by which nations organize and give practice, within their own boundaries, to their people in the arts of peaceful cooperation. These investigations should concern themselves with more than mere fact-finding activities. It was urged that they be sociological studies of great scope and depth.

The American delegation was encouraged to advance and support proposals that UNESCO call a conference in the year 1947 on the principles, policies, and procedures to be followed in the preparation of textbooks and other teaching materials. This conference should include in its membership classroom teachers from all educational levels, school administrators, writers, publishers, and other experts in the production and use of instructional materials.

Another area given considerable study by the National Commission concerned itself with the advancement of proposals for the exchange of students, teachers, scholars, artists, artisans, scientists, government officials, and others active in the various fields of UNESCO's work.

Those who participated in the work of the National Commission came away from the initial meeting with a number of convictions. First of all, they realized the fundamental importance of the work they were called upon to do. It be-

came clear that not only were the members of the National Commission to advise with government about the work of the delegation, but, perhaps most important of all, they were to take back to their own organizations and to the country at large a wealth of important information which, if properly distributed, would do much to achieve the goal, peace through understanding. The work of the National Commission, too, has made it possible for the educational world to focus its eyes upon the first meeting of UNESCO in Paris. The subsequent program of the National Commission will be colored and affected by what takes place at this first Paris meeting. The test will be whether educators can get down to a working program in the field of international peace or whether their efforts will degenerate into a mere debate.

It is of paramount importance for our educational leaders to watch closely what is being said and done by both the National Commission and UNESCO. UNESCO and the National Commission will function successfully in direct proportion to what is said and done about international understanding in classrooms on all levels throughout our nation. It has been said, "UNESCO as a new agency is daring in purpose and novel in structure. The means it employs should be appropriate to its nature. It must serve as the cutting edge for international action."

SOCIAL SECURITY FOR LAY-PROFESSORS IN CATHOLIC COLLEGES*

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The majority of the administrative and teaching personnel of our Catholic Colleges can be classified as unsalaried personnel. They are members of Religious Orders or Communities of men and women who contribute their services to the cause of Catholic Education. In dedicating their lives to a Religious Community to serve without pay, however, they are equivalently *insured* by their Community against the economic hazards of life, such as sickness, disablement and want in old age. As long as they remain with their Community they need have no worries on this score for the future. In a word, they enjoy complete coverage under the "Social Security" provisions that are proper to a Religious Order or Congregation.

In some Catholic Colleges, diocesan clergy serve as administrators or teachers. These priests must provide for their own livelihood and receive modest salaries which are usually less than would be received by lay-professors for comparable services. Their problem of *social security* when they reach old age or become incapacitated, is left largely to their own initiative. They have a *social security* problem, but, in general, it is not acute.

There is a third classification of administrative and teaching personnel in our Catholic Colleges and this is comprised of the laymen and laywomen who, in steadily increasing numbers, are finding a career in Catholic Higher Education. No figures are readily available to show the total number of lay teachers in our colleges in comparison to priestly or religious teachers. The significant fact is that comparatively few Catholic Colleges are without *some* lay-members on their staffs. In smaller colleges they may number only one or two. In larger institutions they may

* Adapted from an address delivered by the writer of the "Workshop on College Organization and Administration," the Catholic University of America, June 21, 1946.

number as many as three or four hundred and may greatly outnumber priestly or religious members of the staff.

THE RESPONSIBILITY OF THE COLLEGE FOR THE "SECURITY" OF ITS LAY STAFF

It is with these lay-members of college staffs that we are chiefly concerned in this article. They have real problems of *social security* in old age, in illness, or other incapacity. They have homes to maintain, families to raise, children to educate, and an uncertain future to provide for. In many cases they enjoy little better than a modest subsistence salary that is even less than would be received in non-Catholic institutions of comparable size.

At this point, let me make three basic observations. First, the lay-teacher has a permanent place on the faculties of Catholic colleges. In days gone by, especially in smaller colleges conducted by Religious Communities, lay-members of the faculty may have been considered more or less as a temporary expedient, pending the day when the Religious Community would be able to staff the entire faculty. I submit that this is no longer true—nor is it ever likely to be true—except in isolated instances. Furthermore, no Catholic college administrator that I know would wish to dispense with the lay-members of his faculty, even if he could do so. Lay faculty members have proved their worth. They help to give a well-rounded tone to the administrative and teaching personnel of a college.

Second, "Social Security" as a settled policy of American life has come to stay. Had it not been for the war, the Social Security Act would have been extended to cover many other occupations which are not now included. Its further extension is only a matter of time, but this in no way lessens the obligation of the college to do something for its lay staff. In fact, it emphasizes the necessity. College personnel were excluded from the Federal plan at its inception about ten years ago, at the insistence of the colleges, chiefly on the plea that this would jeopardize the traditional freedom from taxation of such institutions. The implica-

tion was that colleges would undertake this responsibility for themselves. Some have. Many have not. And among those that have not are to be found the great majority of Catholic colleges. At the present time the colleges of the country have reversed their stand, and most of them now favor inclusion under the "old age and survivors benefits" section of the Act while still strongly objecting to inclusion under the unemployment provisions.

Third, under the clear social teachings of the Popes, there is every reason to expect that Catholic colleges would be in the forefront in making *social security* provisions for the lay-members of their staffs. The fact of the matter is that Catholic colleges have lagged behind other colleges in this matter. Failure to take enlightened action in this regard can be attributed to a number of factors, among which may be enumerated lack of thought and sympathetic understanding of the problems and worries of the lay personnel of the college; lack of knowledge of the social security problem as a whole, coupled with failure to think through its implications; a vague feeling of financial inability which has never been followed through with any thorough-going study or investigation.

It is my conviction that the financial inability of our colleges to provide a program of old age and survivors' benefits for lay staff members has been greatly exaggerated. I question whether any Catholic college has ever seriously studied the problem and then turned away from it without action, solely because of the financial cost. In fact, I question that any college, which has seriously studied the problem, has failed to take appropriate action. Sometimes I have heard it said: "A pension program does not apply to us because we have only a few lay-professors"—as if the qualification many or few, had anything to do with the social security of the individual lay-professor! If anything, a small lay-staff should make it easier for a college to undertake a pension program. If the responsibility of the college in this area, with all its implications, is recognized, ways and means

can be found to finance a workable plan without too great difficulty.

WHO BENEFITS BY A COLLEGE RETIREMENT PROGRAM?

The lay-faculty members benefit, of course, by such a program. A vested interest is being acquired in a retirement income which few individuals, through their own efforts, would voluntarily succeed in undertaking. Such a program gives the individual faculty member a feeling of security against the future.

However, a strong case can be made to show that the college itself is the greatest beneficiary from an enlightened retirement program for its lay-staff. A variety of benefits can accrue to the college, some of which may be briefly mentioned. First and foremost, it will, in a systematic and business-like fashion, fulfill a moral responsibility of the college. This, in turn, will foster the good name of the institution among alumni and the general public.

A retirement program is an indication that a Catholic college has a permanent place for the lay-teacher. This is an aid both in securing more competent personnel and in retaining them.

It will stimulate the morale of the lay-faculty and their loyalty to the college, thus contributing to more effective teaching.

When a lay-professor who has given long service to a college, begins to slow up and fails notably in his teaching efficiency; when student complaints begin to come in, what is the administration to do about it, if there is not a pension system with a definite retirement age?

When a professor in service suddenly becomes incapacitated or dies, how can a college without a retirement system avoid drawing on its current funds to give financial assistance to the wife and dependent children?

If a college is to deal with these various cases as they arise, by grants from its current funds, it should be noted that the burden will fall solely on the college, and will increase with the years. Furthermore, these obligations may

come at a time when the college is ill prepared to take care of them. Under a carefully planned pension system of the funded type, the teacher contributes a part of the expense from regular salary payments, to which the college adds its share. There is thus accumulated systematically a fund at interest to take care of the obligations as they arise.

There are times when a teacher who has been reasonably competent for a number of years, seems to get into a rut or into constant difficulties with his associates or the administration. It may be for the best interests of all concerned that he accept a position in another institution. The way for this is made much easier if he has an annuity contract to bring along with him.

Considerations such as the foregoing, should make it evident that the college is a distinct beneficiary under a retirement program for its lay-staff.

THE SOCIAL SECURITY ACT OF THE FEDERAL GOVERNMENT

Old-age pensions took on new importance for the colleges when the Federal Social Security legislation was enacted in August, 1935. (Survivors' benefits were added by amendment to the law in 1939.) In January, 1937, the first benefits of the Old-Age Pension title of the Act were paid in lump sum amounts. In January, 1940, payments of benefits were put on a monthly basis. As previously mentioned, colleges and other non-profit institutions were exempted, at their own request, from the provisions of the law.

Prior to the enactment of the Social Security Law, colleges which had retirement plans, were considered to be forward-looking. After the passage of the law, they were merely in step with the times. Those colleges which had no pension programs, were definitely behind the times.

At the present time, under the Social Security Act the tax for old-age and survivors' benefits is 2 percent of wages up to a maximum of \$3,000 a year, payable half by the employer and half by the employe. The law provides for automatic increases in the tax to a total of 6 percent of wages up to the same maximum of \$3,000, payable half by the em-

ployer and half by the employe. However, as the time for increases arrived, Congress postponed the effective date of the increases.* It is a question as to whether the full premium allowed by law will ever be collected as now provided because of Congressional doubts that the full reserve, eventually necessary, should be raised by a tax on wages alone rather than to be supplemented from the general tax fund.

The maximum benefit under the Social Security old-age and survivors' title, payable to a family under one wage-earner's account, is \$85 per month. For all practical purposes, the maximum pension that could be obtained by an individual alone, would not exceed \$60 a month. But there is no question that this Government pension plan returns more for the premiums invested than is possible under any other plan.

FEDERAL PLAN AND PRIVATE PLAN

The Federal Plan for old-age pensions has, so to speak, "put the colleges on the spot." Since 1935 there has been a notable acceleration in the number of colleges adopting pension programs for their faculties. (The number of Catholic colleges represented, probably does not exceed a dozen.) But there are still more colleges without pension programs than with such programs. One factor contributing to this situation, is a misunderstanding as to what would be the effect of the proposed extension of the Federal Plan to the colleges. Some college administrators have hesitated to proceed with the adoption of a private plan, because they erroneously believe that the Federal Plan would make this superfluous.

This is certainly not true for members of the professional staff of a college. There is no doubt that coverage under the Social Security Law would not produce for them anything like an adequate pension. In most cases, pension payments could not be expected to exceed \$50 a month for an individual or \$75 a month if he has a wife living. It would

* On June 12, 1946, the Ways and Means Committee of the House voted in favor of an increase to 1.5 percent (or a total tax of 3 percent payable half by employer and half by employe) for a five-year period beginning January 1.

still be necessary to supplement the Government plan with a private plan. There is, therefore, no conflict between Federal plan and private plan, they can work together. Assurance has already been given by the Teachers Insurance and Annuity Association, which handles most of the college pension programs, that reductions in premium payments to the Association can readily be made to absorb the payments under the Federal plan, if and when the coverage is extended to college personnel. Some of the commercial insurance companies have given like assurance.

TYPES OF PROTECTION

In order to have complete protection for the lay-members of our college staffs, attention must be given to the three major hazards of economic life, namely, premature death, old age, and sickness and accident. Premature death can be protected through some form of life insurance which is payable at death to one's dependents. Old age can be protected by some form of annuity insurance payable during the life of the person insured, or to his heirs if he dies before the age of retirement. Sickness and accident can be protected by various forms of accident insurance, hospitalization, or health plans. No purpose would be served here by giving detailed descriptions of the various plans available under these three headings.

The important point to emphasize is that no system of protection is complete unless all three of these major hazards are provided for. It does not follow, however, that there is a moral obligation on the college to provide or to share the burden for all three forms of protection. As far as the college is concerned, the most important form of protection is that which covers old-age pensions. This is the type of protection which if left to the individual will almost invariably be neglected. It is generally assumed that personal life insurance, also accident and health insurance, especially in the case of the professional staff, is the responsibility of the individual. I believe that this is a reasonable position. It should be mentioned, however, that a few col-

leges do provide group life insurance on a contributory basis for their academic staffs.

It would be a mistake to think that a pension program is the only concern of a college. Death may cut short the period during which pension benefits are being accumulated. The widow and children of such a staff member may be left without adequate income at a most critical period of their lives. There is also the chance that disability of one type or another may reduce or take away the earning power of a teacher when he is making his contributions for retirement pension. It is easy to see how these situations could be embarrassing to the college.

A college would do well, therefore, to interest itself in knowing just what protection is carried by each member of its staff, so that appropriate counsel may be given in urging protection in areas that are left unprotected. Without a college-sponsored pension program, however, such "interest" would undoubtedly be resented. The college might well stimulate the interest of its faculty members in the possibilities of a group life insurance plan and might agree to cooperate by handling the premiums through payroll deductions. The same service could apply to accident insurance and to health insurance, such as the Blue Cross Plan.

T.I.A.A. PENSIONS AND COMMERCIAL INSURANCE COMPANY PLANS

So far as I know, all the reputable insurance companies will handle college pension programs. The commercial insurance companies have convincing and persistent soliciting agents. They will present plans for a particular college in smart-looking portfolios. Their talk of dividends and options will present an attractive picture to the Faculty Pension Committee of the college. There is, however, only one agency that I know of that was founded especially to fund college pension programs on a non-profit basis and that limits its activities to the annuity and insurance problems of the teaching profession. That agency is the Teachers Insurance and Annuity Association. It is an outgrowth of the

Carnegie Foundation Pension Program which was set up in 1905 by Andrew Carnegie. The Association was founded in 1918 and incorporated as a non-profit corporation under the laws of the state of New York. It has been liberally endowed by the Carnegie Corporation so as to take care of most of its overhead expenses. It has developed principles and procedures that have stood the test of experience and have given uniform satisfaction to the colleges. All but a very few of the privately supported colleges that have funded retirement programs, have entrusted them to T.I.A.A. The Association has no local offices or soliciting agents. Its overhead costs are necessarily lower and this is bound to be reflected in savings to the policy holders. Its services are at the beck and call of colleges, but no high-pressure methods are employed to place its contracts.

The principal features of T.I.A.A. pensions may be summarized as follows: A reserve adequate to support the annuity is provided during the productive years of the teacher by the regular, joint contributions of employer and employee. Title to the contract is vested in the teacher and all accumulations thereunder are his property and go with him if he transfers from one institution to another. However, his policy has no cash surrender value, nor can he borrow against the policy; otherwise, the very purpose for which it was devised would be defeated. The arrangement with the teacher is a contractual one, based upon sound actuarial experience. In consideration of certain premiums paid to the Association during the years of employment, the teacher will receive monthly income payments for life beginning usually at the age of 65. Until annuity payments begin, the premiums paid accumulate at compound interest. At retirement the teacher can exercise certain options as to how his annuity shall be paid. If for any reason premium payments are discontinued, the policy becomes paid up and the amount already accumulated is used to make payments to the teacher at a later date. In the event of death before the annuity begins, the entire equity, including dividends,

is paid in equal monthly installments to the widow or to the estate of the policy holder.

It certainly would be a serious mistake for a college to enter into arrangements for a pension program with a commercial insurance company without having thoroughly studied the T.I.A.A. program, talked with its representatives and with the executives of colleges using their contracts.

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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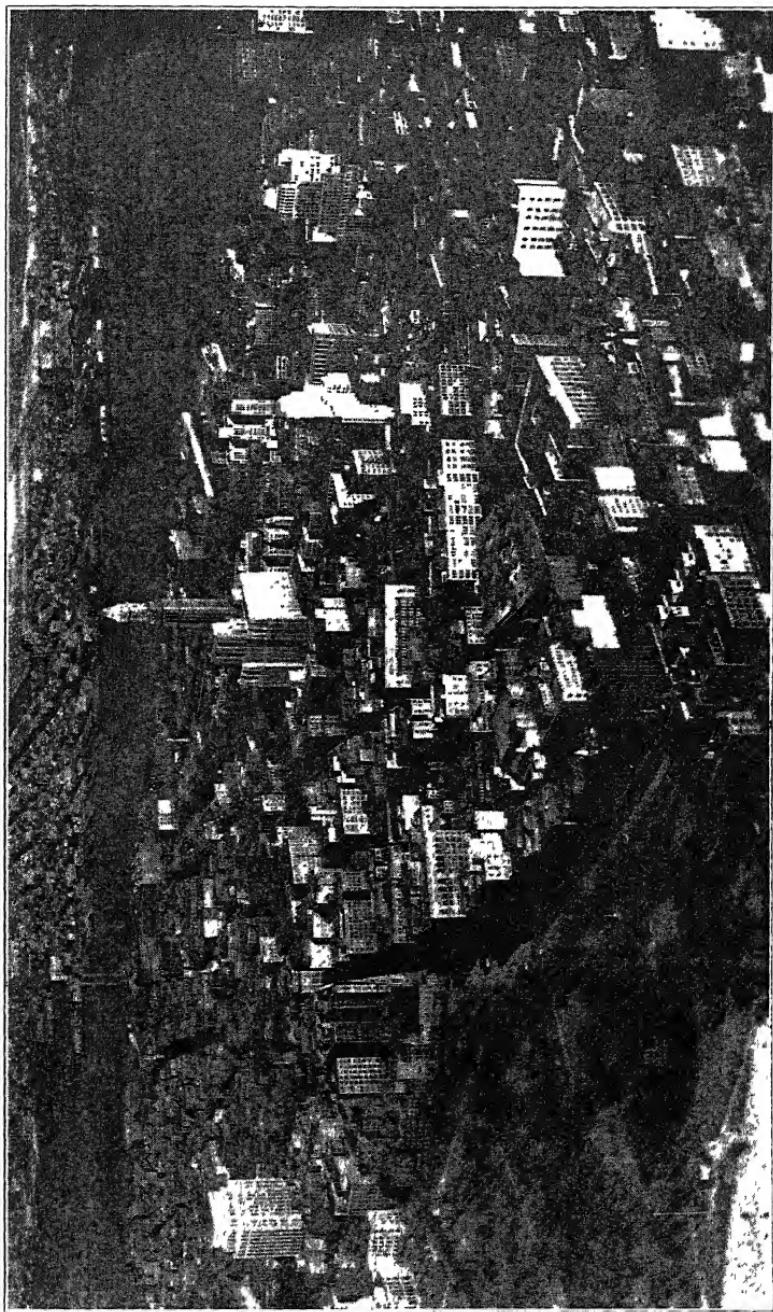
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Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

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Sister Jane de Chantal, O.P., A.M., Columbus, Ohio.
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CATHOLIC DEAF EDUCATION SECTION

Chairman: Rev. George J. Haye, Astoria, N. Y.

Vice Chairman: Rev. Mark A. DeCoste, C.S.S.R., Boston, Mass.

Secretary. Rev. George J. Haye, Astoria, N. Y.

CATHOLIC BLIND EDUCATION SECTION

Chairman:

Secretary: Sister M. Louis, C.S.J., Lansdale, Pa.

Announcement

The Forty-fourth Annual Meeting of the National Catholic Educational Association will be held in Boston, Mass., on Tuesday to Thursday, April 8, 9, and 10, 1947. The Association is welcomed to Boston by His Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston.

LOCAL ARRANGEMENTS

Executive Committee

Right Rev. Msgr. Richard J. Quinlan, General Chairman; Right Rev. Msgr. Edward G. Murray, Rev. William J. Daly, Rev. Daniel J. Donovan, Vice Chairmen; Rev. Joseph P. Monahan, Treasurer; Rev. Cornelius T. Sherlock, Secretary.

Inquiries in regard to local arrangements should be addressed to 49 Franklin Street, Boston, Mass.

All other information in regard to the convention may be secured from the office of the Secretary General of the National Catholic Educational Association at 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

Headquarters

The Hotel Statler, Park Square, will be the official headquarters hotel.

Registration Headquarters

Registration headquarters will be established in the Exhibit Hall, first floor, First Corps Cadets Armory, Arlington Street and Columbus Avenue (opposite the Hotel Statler).

Reservations for Sisters

Sisters acquainted with local convents in Boston are invited to communicate with them for hospitality.

Other Sisters are cordially invited to arrange for hospitality with Rev. Donald A. McGowan, Chairman of Hospitality for Religious, 75 Union Park St., Boston 18, Mass.

Special Meetings

The following committees will meet in the Hotel Statler (mezzanine floor), on Monday, April 7:

Committee on Membership of the College and University Department, Parlor C; Executive Committee of the College and University Department, Parlor C; Executive Committee of the Secondary School Department, Parlor B; Executive Committee of the Elementary School Department, Parlor D; Executive Board of the Association, Parlor C.

Religious Services

The meeting will open with Pontifical Mass on Tuesday, April 8, 10:00 A. M., in the Cathedral of the Holy Cross, Washington and Union Park Sts.

Opening Meeting

The first general session of the Association will be held at 12:00 NOON, Tuesday, April 8, in the Ball Room of the Hotel Statler (mezzanine floor).

Public Meeting

An outstanding event of the convention will be a public meeting for the clergy and laity on Wednesday, April 9, at 8:30 P. M., in the Boston Symphony Hall.

Closing Meeting

The closing general session of the Association will be held at 12:00 NOON, Thursday, in the Ball Room of the Hotel Statler (mezzanine floor).

Meetings of Departments and Sections

Beginning on Tuesday, April 8, the meetings of the Departments and Sections will be held as follows:

Seminary Department, Armory, Historical Room (fourth floor); Minor Seminary Section, Armory, Napoleon Room (fourth floor); College and University Department, New England Mutual Hall; Secondary School Department, Hotel Statler, Georgian Room and Parlor A; School Superintendents' Department, Hotel Statler, Georgian Room and Parlor A; Elementary School Department, Hotel Statler, Ball Room (mezzanine floor); Deaf Education Section, Hotel Statler, Parlor C; Blind Education Section, Hotel Statler, Parlor B.

Exhibit

The Commercial Exhibit will be held in the First Corps Cadets Armory, Arlington St. and Columbus Ave.

All who attend the convention are urged to make frequent visits to this Exhibit.

Hotel Accommodations

For the convenience of those who desire hotel rooms the local Committee has arranged for our own Housing Bureau, with Rev. Peter P. Tuohy, S.T.L., in charge. No difficulty should be experienced in securing accommodations in the first-class hotels in Boston if the following procedure is observed:

In making hotel reservations in Boston, use the attached card. In writing for reservations, indicate your first, second, and third choice. Because of the limited number of single rooms available, you will have a better chance of securing accommodations if your request calls for rooms to be occupied by two or more persons. All reservations must be cleared through the Housing Bureau. All requests for reservations must give definite date and hour of arrival as well as definite date and approximate hour of departure; also names and addresses of all persons who will occupy reservations requested must be included.

All reservations will be confirmed if request is received not later than March 18, 1947.

Hotel	For one person	For two persons
Statler	\$3.85-\$4.40	\$8.80
Bellevue	\$3.85	\$5.50-\$6.60
Bostonian	\$3.50	\$6.00-\$7.00
Bradford	\$3.85	\$5.50-\$6.00
Braemore		\$7.70
Copley Plaza	\$4.40-\$5.50	\$7.70-\$9.90
Copley Square	\$4.00	\$6.00-\$7.00
Essex	\$4.40	\$5.50
Kenmore		\$6.60-\$7.00
Lenox	\$3.50-\$4.40	\$5.00-\$7.00
Manger	\$3.85	\$4.40-\$5.50
Myles Standish		\$6.50 and up
Parker House	\$4.00-\$4.95	\$5.50-\$7.15
Puritan		\$6.60-\$8.80
Sheraton		\$6.60-\$7.70
Touraine	\$4.50	\$6.00-\$7.75

THE IDEA OF A CATHOLIC SCHOOL*

JOHN JULIAN RYAN, PH.D., College of the Holy Cross,
Worcester, Mass.

Although I have never had the privilege of being a Superintendent of Schools, and although my teaching has been almost exclusively college teaching, I venture to address you today on the subject of the ideal Catholic School, for the reason that I consider all liberal, as against all purely trade schools to be essentially the same. The grammar school, the high school, and the college have all, I believe, the same general end; and they should employ the same general means to that end. They differ, it seems to me, not because they have essentially different curricula, teaching methods and equipment; they differ because they serve students whose ages and degrees of maturity and ability are clearly distinguishable. The difference between the seven year old solving a problem in arithmetic, the fourteen year old solving one in algebra, and the twenty year old solving one in calculus is, to be sure, a real difference, as is that between the boy learning to build a kite, the older brother learning to build a model airplane, and the still older brother learning to design a jet-propulsion plane. But these differences, pedagogically at least, are not differences of kind, but of degree. Each of these students, in his degree, should be called upon to cogitate, experiment, analyze, philosophize, make and act as profoundly and as Christianly as the others. The high school pupil is not thinking more deeply or conducting himself more Christianly than the grammar school pupil; he is only having recourse to deeper principles of science, of technique, and of charity. However wrong the Kindergarten theorists may have been in the philosophic and religious theories on which they based their pedogogy, they were right in their idea that the child is to be thought

* Address given before the Superintendents' Department of the N. C. E. A., November 6, 1946.

of, not as a special kind of human being, but as an immature man. If it is disheartening to come upon a twenty year old who has not learned to philosophize and to live profoundly, it is perhaps even more disheartening to come upon a seven year old who is not learning to do so, for the first is always the direct result of the second.

Fundamental Principles of Catholic Education

Without pretending, therefore, to be specially versed in the particular problems of elementary or of intermediate education—or, even, for that matter, in many of the problems of college education—I venture to come before you today not to instruct you but to recall to your minds certain fundamental principles governing all Catholic education, and to ask you to consider afresh and carefully their full implications. For it is obvious that only that school system is a good one which is conducted by those who have a very clear vision of their art; that is, by men and women who see clearly: (1) What their main object is; (2) What the main obstacle to the attainment of this object is; (3) What the main objectives—the main secondary ends—are, which are implied by this object and this obstacle; and, finally, What are the main requirements of their technique for overcoming the obstacle and attaining their objectives and hence their final object. And if by agreement or disagreement, I can in any way aid you to clarify your ideas of these things, I shall feel that my talk may prove worth your while.

First, then, what is the main object of Christian education?

To answer that, let us ask and answer still another question, namely, what kind of world, what kind of society, would we like to see about us? Is it not simply the Kingdom of God on earth, for which we pray every time we say Our Lord's Own prayer? Specifically, is it not a society in which we should find all members to be in close and growing union with God, cooperating in the Work of the Trinity as living, active, and literally coalescent members of the Mystical Body of Christ; as co-heirs with Christ, living His

Life with Him throughout each phase of the Liturgical year, worshipping as one with all the other members of His Body, taking their full and active part in the Church's Work of worship. Further, is not the society for which we pray one in which men will translate the life of Christ into the idiom of their own lives; a society in which all men will pursue vocations, no matter what their work, whether it be garbage-collecting, play-writing, or teaching, in a spirit of sacrificial charity that will impel them not only to sacramentalize all things and bring them to a head in Christ, but to do this as well, as artistically, as possible. Is not the society at which, as Catholics, we are aiming a society in which artists in discovery aid artists in communication and invention to produce goods which artists in production and distribution, under the guidance of artists in government pass on to all their fellow members—all working contemplatively, charitably and sacramentally, in cooperation with the hierarchy, not only for the establishment of civilization, but for the aiding of all members of Christ's Mystical Body to share in the *Opus Dei* at all times.

The Papal Interpretation of Catholic Education

To dismiss this vision as too religious, or to dismiss it as impractical simply will not do; since to accept it is only to accept the import of the great Encyclicals of the Popes from Leo XIII to the present. Consider the implications of these words of Pope Pius XI which stand at the beginning of his Encyclical on the Christian Education of Youth: "In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only-Begotten Son, Who alone is 'the way, the truth and the life,' there can be no ideally perfect education which is not Christian education." Note also his answer to the charge that the education that is so directed

is not practical. "The true Christian does not renounce the activities of this life; he does not stunt his natural faculties; but he develops and perfects them by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal. This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of civilization and progress up to the present day. It stands out conspicuously in the lives of the saints, whom the Church, and she alone, produces"—(and here I pause to ask you to note carefully the next phrase)—"In whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefitted human society. Indeed, the saints have ever been, are, and ever will be the greatest benefactors of human society, and perfect models for every class and profession, for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and of nations, from simple maidens and matrons of the domestic hearth to queens and empresses. . . . Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man."

Final Object of Christian Education

Here, then, I think we have a right to say, is the final object of Christian education. Our next questions are: What is the main obstacle to the attainment of this ultimate object; and how do these two, the main object and the main obstacle, determine the immediate objectives which we, as educators, must keep in mind?

Before going into them in detail, let me set forth briefly the general answers to both these questions given by the Papacy. The main obstacle to education is, according to Pius XI, Original Sin, and the indispensable means for

those who are to overcome that obstacle is the preparing of the student for the active (hence the most fruitful) reception of grace, and for the active cooperation with that grace in all that he does in life.

To quote his exact words on these points, he said concerning Original Sin that "every method of education founded wholly or in part on the denial or"—(may I call your attention to the next phrase)—"the forgetfulness of original sin and of grace, and relying on the sole powers of human nature is unsound." And concerning the necessity of preparing the student for the reception of and cooperation with grace, he has said, to quote but one of many statements: "Disorderly inclinations, then, must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so rightly with divine doctrine and with the Sacraments, the efficacious means of grace."

If, with these key statements as a guide, we turn to explore the doctrine on the Garden of Eden, we shall begin to see the essential nature and main objectives of all truly Catholic education. For if we fix our eyes on the truths which St. Thomas teaches us concerning man's original state, concerning the Fall as disrupting his nature, and concerning the Mass and the Sacraments as restoring that nature, we shall then gain a clear view, not only of the source and magnitude of the difficulties we face in educating anyone, but also of the source and the magnitude of the forces to which we can have recourse.

Studying the Garden of Eden, we see immediately, at least if we look at it through the eyes of St. Thomas, that in this happy spot there would have been neither school nor teacher as we know them today. Every son of Adam, had his father not fallen, would, like every other creature on earth, have had all the powers necessary for living happily

in accordance with his state. Since it was normal for man to live a supernaturalized life, he would have had all the powers he needed. Discovering each new truth as occasion demanded, he would have grasped the full import of it; that is, he would have done far more than simply know it; he would have realized it. Whatever he would have made, he would have made with grace-inspired ease and ingenuity; for he had the power of invention. And he would have possessed the integrity that would have enabled him to resist impulse and to check and coordinate all his faculties harmoniously and happily. He would have found it easy to learn for himself, to teach others, or to be taught everything that he needed to know when and as he needed to know it.

Education in the Garden of Eden

Let me dwell for a moment on these possibilities, so that we may see a little more clearly than we might otherwise just what they imply for us as teachers today.

I say that it was normal for man, not simply to know but to realize; he knew, that is, as we ourselves know, when we say with an exclamation: "I realize that fully!" When he knew something, he knew it as existing, as the thing that it was, so well that, as the Bible says, he could name it—or to put this in modern terms—give a one-word definition of it. He saw its nature and what it signified of its cause, God. He saw the splendor of its design and of its rightness—its beauty, and this too as the refraction of God's. He saw what responsibility it implied for him; how good it was; what rights it had; what duties towards it he had to fulfill; how it was a reflection of God's Holy Goodness. In short, when he understood something, he gained far more than a scientific knowledge of it, or even a metaphysical; he was, as we say, struck by its full significance, so that he felt as well as grasped its being, its truth, its goodness, and its beauty and all that these implied, first in relation to God, and then in relation to all creaturehood.

I said also that he had the power of invention. And by

this I meant that he could instinctively find the right solution to the problems of making tools, language, institutions, and the like, because his instincts (his cogitative sense, to be technical) were not potentially, but actually under the guidance of the intellect. His hunches were intellectually sound. His reason was governed by a sound instinct, his instinct by a sound reason. What we call, in describing a good craftsman today, "a matter of second nature with him" was, with Adam before the Fall, literally a matter of first nature. In solving his problems, he needed no critic, because he obeyed subconsciously, ahead of time, the principles which he could easily have pointed out and justified afterwards.

The Power of an Unspoiled Mind

His power of learning was as great as his power of making. Having an unspoiled mind, its faculties all duly working together, he would have needed only to have each new situation about which he was to learn slightly arranged or staged, as in a good joke or parable, for him to see and enjoy seeing the point, and for him to put it into practice unerringly.

Morally, also, man in the state of nature would have been an ideal learner. He would have been well poised, rather than easily thrown off balance. Such a man would not have easily been hypnotized by the appearances of things into a blindness to their true nature, or into a lust for abusing them. Seeing them and feeling them as they are—understanding and responding to them duly—he would have dealt with them intelligently, justly, temperately, lovingly, rather than superficially, coldly, lustfully, or sentimentally.

And except for the wiles of the Tempter and his own pride, he should never have sought to eat with his mind more than he needed as he needed it. He would never have committed the sin which many today have forgotten is a sin, the sin of intellectual curiosity. He would never have allowed the desire for knowledge for its own sake to seduce him from communion with God at all times. An integrated

person, he would have found his soul equipped with harmonious powers of knowing and inventing, and directed by a will inspired by grace, so that he would have been in contact and concord with God in all his actions.

Since it was normal for man in his original state to live supernaturally, but only at the cost of his not turning away from the Source of supernatural life, when, at the Fall, man did so turn away, he lost the integrity and the spiritual energy which up until then had made him easy to educate. He was no longer the grace-inspired, scientific craftsman, having the lordship of true authority over all creatures. He became, rather, the one being on earth that was positively chaotic, proudly specialistic, and scientific rather than wise; above all, ill poised, passionate, gluttonous, the prey of the great Seducer and all his fanatic slaves. With the loss of the grace for supernatural living, man turned away from that grace itself; and he became a confederation of individualistic faculties, each fighting for more than its due rights, and each, to that extent, harming the others.

Man, therefore, became unable to resist the blandishments of not only his lustful and intemperate fellow men, but of nature itself. He fell prey to the isolated desires of his various faculties. He began to be positively proud of being called an intellectual, or a man of strong will, or a sensitive soul, or a great reasoner, or a man of sound judgment, or a man of action. He even forgot his own spiritual nature in his sorry content with his own narrow excellence; and he began to lose hope that God either could or would restore him to a state of grace in which he could trust all his powers again to cooperate.

Disruption Rather Than Corruption

Not that he became so much corrupted as disrupted; his natural powers were not gravely harmed intrinsically; and even his sound tendencies remained, although diminished. For, as St. Thomas says (*Sum. Theol. 1a-2ae; Quaest. 85, Art. 1*), "When we speak of the good of nature, we may be referring here to any one of three things: First, we may

be referring to the principles of nature, of which the nature is constituted, and the properties caused by these, such as the powers of the soul and the like. Second, we may be referring to the fact that because man has from nature an inclination towards virtue, as we have shown earlier, this inclination towards virtue is itself a good in nature. Third, we may be speaking of the good of nature called the gift of original justice, which was concentrated for all human nature in the first man. Now, the first of these goods of nature (that is, the principles of which it is constituted), has been neither diminished nor taken away. But the third good (the gift of original justice) has been taken away wholly by the sin of the first Parent. But the middle gift, that is, the inclination itself towards virtue is diminished by sin." He also says earlier (Quaest. 83), "Original sin has first of all to do with the will." He is likewise careful to point out that the other powers which it affects are primarily the concupiscent; and that it lessens the power of reason by the fact that each new act of unreason, such as sin, makes easier the next, though the power of reason itself is never taken away, since even to sin we must reason (Quaest. 85, Art. 2). It would seem, therefore, that whatever the harm suffered by the individual faculties, the greatest harm was that of the destruction of their powers of cooperation.

The Educator's Two-Fold Task

In the light of all these truths, then, namely: (1) That man in actual fact is a creature who needs grace even for the normal functioning of his natural powers. (2) That endowed with the grace of original justice, he was marvelously virtuous and skillful in the use of his powers. (3) That primarily he was an artist, and only secondarily a scientist. (4) That he was able to coordinate his powers easily. (5) That even after the Fall, he still had his intellectual powers more or less unharmed. (6) That just as, before the Fall, his powers worked together with wonderful harmony in the performance of the feats for which they

were designed, namely, contemplation, understanding, governing and making, so, even after the Fall, his powers retain these same tendencies, however diminished;—in the light of all these truths, it becomes evident that the task of any educator is primarily two-fold: that of trying to restore his pupil somehow to a state in which he is once more in contact with the Source of grace, God; and that of training the powers which are thus to be re-animated so as to strengthen their tendencies to cooperate. For the Catholic educator, these requirements mean specifically training the student to take full advantage of the grace won for him by Christ, the grace of being a member of Christ's Own Mystical Body and of sharing sacramentally in His very Life; and aiding him to regain an inner harmony of his faculties by giving him an apprenticeship in the kind of artistic feats which will assure the use of all his faculties hierarchically in the performance of normal duties. In a sense, therefore, all education is, for the Catholic, re-education, and all training is a form of occupational therapy with Christ the main Physician-Teacher.

The Christian's Splendor

The accomplishing of the first of these aims implies, I think, that we keep before our minds and the student's what, as a result of the Redemption, the Christian may hope for if he masters the arts of living as a true member of Christ, and how he may best master these arts. We must show him that if man has need of divine life and divine guidance, God has not stinted to give him these. Christ came to give him that life, to incorporate him into His Own Mystical Body; Christ sent the Holy Spirit to confirm him in the wisdom and the love essential for all sound action; we must show him that, responding to the Gifts of the Holy Spirit, a man may be privileged to see the Will of God in all things, to attain some insight into the dazzling mysteries of God, to see all things as God's handiwork and hence to see them as symbolic of Him, to solve problems under His direct counsel, to act in all things first of all out

of love and loyalty for God and all His creatures, to fear to go back on Him as one would fear to go back on one's Father, and to plunge heroically into all the tasks of establishing the Kingdom of God. Through the Holy Spirit, man gains also the fruits of these Gifts—the habits of dealing in a Christ-like way with himself, with his neighbor, and with God.

He must be shown the wonder and splendor of his state as a Christian: a member of Christ's own Mystical Body; a *coadjutor Dei*; sharer, in all his actions, in the work of the Trinity; a member of a royal priesthood; a chivalrous soldier of the Church Militant; a restorer of all things in Christ.

As befitting one who is privileged to worship God in the way in which God Himself has asked to be worshipped, the student should, from childhood, perfect himself in the arts of this worship. It should be second nature for him to participate in, not merely to attend at, the solemnities of the Church, mastering the arts of praying together with the Priest and the congregation the prayers that are his at Mass, singing the chants that are the voice of the Church, taking active part in the reception of all the sacraments and in the use of the sacramentals. He must know how to live, and be accustomed to living, the life of Christ throughout the Liturgical Year, disposing himself for the most active participation in each daily Mass, understanding why it comes where it does, what its relationship is to the given week, the given season, the whole year. He must, in short, become an artist at worshipping, and grow to be more of one year by year throughout his life, as the Church would have him become, deepening every day his knowledge of the Mysteries of God and perfecting his skill in cooperating with Him as a Member of Christ's Own Body.

For, as Pope Pius X has said, in his *Motu Proprio* on Sacred Music: "The primary and indispensable source of the true Christian spirit is the active participation by the laity in the sacred Mysteries and the public, solemn prayer of the Church."

Encouraging the student to become as one with God as possible through responding to the Gifts of the Holy Ghost and through becoming a more and more active member of Christ's Mystical Body, implies also that when the student passes through the doorway of the Church into the street, he will be trained and anxious to do all things in Charity. Not only must be he skillful at, and accustomed to, doing what are specifically charitable actions, the various works of mercy, for his household, his neighborhood, and his parish; but he will have acquired, and continue to acquire, skill in doing *all* things with a charitable motive and a charitable efficiency.

Christian Professionalism

When he learns a new principle of science, for example, his attention will be called, not only to what it signifies in regard to Nature and the wonderful beauty of the cosmos, but also to what it suggests about the Creator of that Nature: his human science will be made ancillary to the Gifts of Science, Understanding, and Wisdom. He will acquire no knowledge for its own sake alone, although at the moment of acquiring it, he must, for pedagogical reasons act *as if* he were doing so; for, as St. Thomas has pointed out (Sum. Theol. QQ. 167, 168, 2ae-2ae), to acquire knowledge, however intellectual, without correlating it with divine knowledge is to commit a sin—the sin of curiosity. He will always end, at least, by using it as a stepping-stone to the knowledge and love of God and neighbor. So, too, when he learns a new technique of any kind, he will be made to marvel at the wonderfulness of God's super-technique and to love and fear him properly because of it. In short, he will be shown how to put all his knowledge and skill to the uses of Charity; to the knowing, loving, and serving of God and of neighbor for the love of God.

For the best attaining of this first aim and also of the second aim—that of aiding him to regain the harmonious working together of his faculties—his education must be made, in the true sense of the term, professional; since such

education is unexcelled both in its motivation and its social and individual effect.

"For," as I have had occasion to say elsewhere: "just as professionalism comes most fully into its own under the inspiration of Catholicism, so Catholicism must be professional if it is to reach its fullest flowering. This conclusion proves, in fact, inescapable, once we have analyzed the spirit of Catholicism and the spirit of professionalism and noted how the one naturally grows out of or is fostered by the other.

"For consider what has happened and what must happen whenever a group of craftsmen set out to live in accordance with the Christian ideal of perfection-loving, enthusiastic, and selfless Charity. Their first concern is, without thought of self, to express their love of God by feeding the hungry, clothing the naked, sheltering the homeless, giving employment to the idle, and, in this employment, granting to them the joy of developing and using their talents to the full, so that they too may express their love of God effectively. In Charity, these men wish to furnish those things which others need; and in Charity, they wish to do this as well, as perfectly, as possible. They therefore swear to, *profess*, a code of giving their best in the service of God and man. To hold themselves to this code, they submit themselves to a strict board of examination: they generously take on apprentices—foster-sons—whom they train severely and thoroughly, being happy when these in turn become sound masters; they lay down stern regulations against all forms of price-cutting, adulteration, or poor work, enforcing these with heavy penalties. And they take no more than a fair price for their work: giving it away to the needy, charging proportionately the wealthy, but never striving to be financial successes; believing that the laborer, although worthy of his hire, is not interested in it primarily, since he cannot serve two masters, God and mammon. Such men, in other words, measure themselves by the needs they meet and by how well they meet them. They do not ask themselves whether they have made a great deal of money, achieved

prominence, or set their children up in soft jobs; rather they ask themselves whether they have developed their skills to the highest and put these to the service of an ardent Charity.

"If, then, the most perfect form of Catholic living implies the greatest Charity; and if the greatest Charity has as one of its implications the serving of mankind as expertly as possible; and if this service can only result from the development and use of the highest skill; and the development of this highest skill implies, as our medical men have demonstrated, a thoroughgoing professionalism—if all this is true, how can a Catholic wish to be anything other than professional, or wish to have any other types of school than those in which masters of the arts of living skillfully and Christianly train, with professional discipline and selflessness, their students not as mere pupils, but as enthusiastic apprentices? Why else, in fact, are our institutions anxious to be called schools of Liberal Arts rather than schools of Liberal Sciences?"

Fundamental Principles of Professional Training

Moreover, if the kind of training given in the ideal professional school is sound in its motivation and hence conducive to the student's spiritual health, so, too, is it sound in its pedagogical methods and hence conducive to his regaining of inner harmony in the working of his powers. This fact becomes evident when we examine the fundamental principles of professional training, which can be stated briefly as follows:

(1) We learn by doing. It is one thing to know how a thing is done; it is another to know how to do it. And we acquire this second kind of knowledge only by doing the things we are trying to master.

(2) We learn by doing whole things or performances: doing them somehow at first and better and better as we go on—as we see in the learning of games. Action is of the whole person; and the person is most fully involved when

the action itself is a whole and not a mere five-finger exercise.

(3) We learn best by acting in accordance with a purpose. Any study or practice the purpose of which is unknown or ignored turns into mere blind routine and thoughtless acceptance of magical formulae. The more that students come to take for granted, leave unquestioned, the purposes of their actions, the more the universe becomes for them an irrational puzzle and its Creator a despotic magician—to say nothing of the fact that all principles of conduct become subjects of a weird guesswork, having nothing to do with the Gift of Counsel.

(4) The highest skill follows only on the doing of things for the highest motive, Charity; hence, the motives for action must never refer the student to a consideration of what *he* himself will get out of an action, except very, very incidentally.

(5) As St. Thomas is careful to emphasize, everyone must produce, not merely receive his own science, skill, and fixed habits of acting with scientific skill. (The extent to which one produces one's own knowledge, analogically to the way in which God the Father produces the Word, is brilliantly brought out in the September, 1946, *Theological Studies*, in an article called "The Concept of the Verbum in the Writings of St. Thomas Aquinas.")

(6) The producing of one's own knowledge and skill implies that one must be willing to work; hence, that one must have true enthusiasm: the love of God, of a cause, and of the beauty of things well done (not, incidentally, "pride in work").

(7) Here, as in every craft, familiarizing and performance must supplant memorizing and passing examinations.

(8) The act of learning consists in working to discover the forms God made, by the light He gives us, and the love of them with which He inspires us, on material arranged by the teacher so that we can self-reliantly arrive at the knowledge necessary for operating in accordance with God's Will. (This statement is merely a condensation of

Art. 1, Quaest. CXVII, 1ae, Sum. Theol. entitled: Whether one man can teach another.)

(9) The skillful performance of any real feat also implies fortitude: the ability to keep one's head, to manifest heroism when necessary, and even to welcome martyrdom. Hence teachers must be spiritual generals.

(10) Since it is impossible, strictly, to transfer knowledge from one mind to another, or to impose a form on the student's mind or will, every student is to be educated only as far as his talents and his enthusiasm will carry him—no more and no less.

In the light of all these postulates, we may say, then, that the Catholic School is one in which the art of educating consists in the art of coaching disciples, as apprentices, to respond to and put into effect, with professional skill, the Gifts of the Holy Ghost in living and growing as sound active members of the Mystical Body of Christ, and in heroically maintaining and sacramentalizing civilization so as to bring all things to a head in Christ.

The Fruits of the Catholic School

This definition I ask you to consider because I think it suggests not only the criteria by which you are to judge the fruits of a Catholic School system, but also the possible changes you may wish to institute gradually in improving your own.

(1) *As to pupils*—Are you turning out quiz-kids, boy orators, and model gentlemen—or young saint-artist-heroes? Are they more expert at receiving and appreciating than at achieving and serving? Is self-improvement or charity first in their minds, or have they at least the self-lessness of a military school?

(2) *As for the school as a whole*—Is it a place in which the wisdom must be bootlegged or dealt with hurriedly, for the teacher's fear of not “covering the ground”? Is it full of rules, tests, reports, red tape, “activities”? or is it a place where these do not need to be cut through for the sake of wisdom?

(3) *As for the curriculum*—Is it so proportioned that the Mass actually is the central and primary, the all-important event of the day; that the arts of religious living (participating actively in dialog and sung Masses, in the Feasts and seasons of the Church; participating intelligently in the reception of the Sacraments and sacramentals; performing acts of Christian courtesy and so on) are given their due importance? Is your school ancillary to the Church's own method of teaching, or is it detrimental to it?

(4) *As to teachers*—Do you give over the teaching of religion to your best teachers—since this is the most important of all subjects—or to your mediocrities? Are your teachers judged by the habits of Christian skillful living shown by their students, or by the number of degrees from Protestant institutions they can point to? Finally, are they leaders, or are they merely drill-sergeants?

(5) *As to those in final authority*—Do they really believe with Pope Pius X that the Liturgy is the “primary and indispensable source of the true Christian spirit”? Are they themselves doing anything to increase their knowledge of the Liturgy?

The Fullness of Catholic Education

These, I think, are vital questions; I suggest them in all charity, because I believe that it is only when these and similar questions can be answered favorably that we can feel sure that our institutions are what they ought to be. It is only when our schools are primarily concerned with turning out, not cultured young men and women with minds well stocked with scientific information and philosophic apologetics, but young saints, with the scientific know-how needed for skillful worshipping as members of Christ's Mystical Body, and for restoring all things in Him—it is only then that they shall be wholly worthy of the name Catholic. And when even a few of them do begin to be wholly worthy of that name, they will dazzle us with the splendor of what they promise for mankind. For they will give promise of a civilization that will enrapture by its

beauty: one in which no longer will the works of the flesh be manifest, "which are, fornication, uncleanness, immodesty, luxury, idolatry, withcraft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like" but rather one in which will be manifest the fruit of the Spirit: "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity." In a civilization of this kind, men will be truly educated, for they will "live in the Spirit and also walk in the Spirit."

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LIBRARY
SCHOOL OF
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EDUCATION AND THE CHRISTIAN HOME

The Most Reverend Richard J. Cushing, D.D.
Archbishop of Boston

FOSTERING VOCATIONS IN OUR SCHOOLS

MOTHER MARY DOMINIC, O.P.

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

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General office of the National Catholic Educational Association.

1312 MASSACHUSETTS AVE., N. W.
WASHINGTON 5, D. C.

EDUCATION AND THE CHRISTIAN HOME*

THE MOST REVEREND RICHARD J. CUSHING, D.D.,
ARCHBISHOP OF BOSTON

This great convention has been concerned with the part which the school—in its various kinds—plays in education. The very magnitude of the conventions which meet periodically to discuss collegiate and scholastic problems shows that the role of the school in education is both perceived and provided for in our society. The part of the home is neither so frequently discussed, nor so well understood, nor, I fear, so carefully provided for. Yet the home does have its role—and a very important one it is—in the formation of youth.

To deal adequately with the question of education in the home there would be need of a distinct convention, but even this convention will not be complete unless we face the question of the home and education tonight. All education begins in the home; all discussion of education should begin with the home. No theory of education should ever get far from the fundamental place of the home in this question.

The parental work of bringing forth a child is only completed when the child has been brought up by parental education; the latter process is by nature bound up with the home quite as much as is the first. To bring forth a living body into the world is a wonderful vocation; to bring to maturity the immortal soul within that body is even more wonderful. Both vocations belong by nature to the parent. The right and the duty of child education rest primarily with those who give the child existence. All competence of Church and State alike are subordinated by the Natural Law of God to the competence of the parent, and the contributions of Church and State alike are always by way of imple-

* Address delivered at the Public Meeting of the National Catholic Educational Association Convention, Symphony Hall, Boston, Mass., April 9, 1947.

menting and supplementing the work of education that is primarily the responsibility of the parent.

We see in all this a dictate of the Natural Law. The positive law of democratic states recognizes it whenever there is question of legislation which touches on education or parental authority. Our own Supreme Court recognized it by its so frequently quoted decision in the *Oregon Case*: "The child is not the mere creature of the State; and those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties." This basic right is instinctively recognized alike by those who invoke it in favor of religious education, for example, and those who appeal to it in their efforts to oppose religious education. Recently the Supreme Court of the state of Illinois entertained the sad case of a parent who not merely protested the right of a public school to provide her child with religious or moral education (she being an atheist), but challenged the right of the school to provide such education to any other child, even though other parents, being believers, might expect it and ask for it. The child in question did not participate in the religious instruction classes for which provision was made in his school. He did not participate because his parent, an atheist, did not wish him to, and in a democracy the natural rights of a parent are respected to the extent that the parent, however disastrously in individual cases, is recognized as the normal judge as to what and how her child shall be taught. We might observe in passing that although democratic law as written by religious people thus provides for the desire of the atheist mother to deprive her child of the instruction offered, the action of this particular mother and of many unbelievers like her in seeking to prosecute her right at the expense of the rights of believing parents clearly indicates that the civil liberties and the natural rights of believers would not be equally safe under legislation written by atheists. Fortunately, however, the great premises of our civil law are religious and based upon the Natural Law and ac-

cordingly, I repeat, the positive law carefully recognizes the prior right of the parent in the realm of child education.

These prior rights are recognized not only here in America but wherever democracy is the inspiration of law. For example, in Ireland the Constitution of Eire, one of the most democratic and Christian political documents in history, reads: "*The State acknowledges that the primary and natural educator of the child is the family.*" The Constitution of Portugal is likewise most detailed and clear on the education rights of the family. It reads: "The State shall insure the constitution and protection of the family as the source of preservation and development of the race, *as the first basis of education and of social discipline and harmony*, and as a fundamental of political and administrative order. . . . With the object of protecting the family it pertains to the State and to local authorities: *to assist parents in the discharge of their duty in instructing and educating their children and to cooperate with them by means of public institutions for education and correction or by encouraging private establishments destined for the same purpose.*" . . . In Great Britain the traditions of English common law and the fundamentally democratic instincts of the English people are reflected in the declaration of the English Hierarchy some years ago with regard to all teachers, whether in the public or private schools of England. The declaration said: "*A teacher never is and never can be a civil servant, and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children, and to claim their respect and obedience, comes to him from God through the parents and not through the State, except in so far as the State is acting on behalf of the parents.*"

The reason for all this cannot be recalled too often. It has already been stated many times in the present convention; it will always be the theme of Catholic discussions of this kind. It was luminously expounded in our Cathedral yesterday morning by the distinguished President of the society sponsoring this convention, Archbishop McNicholas. The

reason finally comes down to this: *Under God, the child belongs first of all to those without whom he would not have existed, to those who gave him life.* The same moral teaching which constantly reminds us of this fact does not lose sight of the further fact that *all parents sometimes* and *some parents always* need the aid of civil or religious institutional agencies in order to fulfill their responsibilities in the education of their children. *But I repeat, the need of these aids does not destroy the radical right of the parent.* If anything, it confirms that right and all legislation with regard to the nature, the function, the authority and the support of educational institutions should be so written as to recognize and protect the prior, inalienable rights of the parent and the home in the education of children.

We are not so much concerned this evening with the education rights of parents, however, as we are with their duties. Profiting by the fact that the radio will bring this discourse into many American homes, I propose this evening to discuss the home as a school, the responsibilities of the parent as a teacher and the work which the family should do, nay must do, in the education of children unto more perfect personality, more responsible citizenship and more devout religious lives. Other sessions of this convention, attended by specialists and therefore specialized in the subjects which they will treat, are discussing the contributions to the education of the child which public and religious institutions of various kinds enable the parent to make indirectly. Tonight I invite you to face the direct responsibility of the parent and the contribution which the home must make almost alone.

We are living in times when the direct contribution of the home to whole areas of education may have to be made with less and less dependence on outside agencies. In the early days of the National Socialist menace in Germany Pope Pius XI addressed a famed letter to the Catholics of that unhappy land. He described the discouraging manner in which the normal channels of education in the broad sense were being perverted or silenced in the interests of National

Socialist propaganda. The school, the press, the theatre, the motion picture, the radio, all these, he pointed out, were being bent to the purposes of the militarists and the other pagan leaders of the Third Reich. But the Holy Father did not completely despair. There still remained, he reflected, one channel of education which, please God, neither State nor Party nor faction need invade. The task of that channel was enormously complicated by the power of its competitors, but none the less the Holy Father was optimistic that it would still do its work well. *That channel was the home, the secret school that survives under every despotism, where God-fearing parents and decent older members of the family transmit from generation to generation, if need be unaided, the essential truths which in days of repression can only be taught in the privacy of the home and which, even in the most free of societies, are best learned and longest remembered close to home.* If decency survives today in Germany or in other lands where the rigid controls of the despotic state operated in the press and in the classroom and even the pulpit, it is because decent parents in decent homes kept up the work of child guidance and child education which it is the vocation of the home above all other institutions to provide.

Suppose that something happened here like that which happened in Germany under the Nazis and as happened elsewhere in Europe under the Red Fascists. Suppose our schools became regimented; suppose our press and our radio, our motion pictures and our libraries became instruments of the propaganda of a regime. Remember, totalitarianism is a disease the tendency toward which is present in some degree in all purely secular states, especially those with the frankly naturalistic precepts of our modern secularism. Suppose our secularism, with its exclusion of God, of the supernatural and of the spiritual generally, finally reached its logical conclusion in a completely statist, totalitarian school system—*where then, if not in religious homes, would the spiritual education of our children unto personal dignity be carried on?*

Says Pope Pius XII: "When churches are closed, when the Image of the Crucified is taken from the schools, the home remains the providential and, under God, the impregnable refuge of Christian thought and life!"

So with a certain urgency, though without alarm, I emphasize tonight the duty and obligation which parents have of developing a sense of their own vocations as teachers and of the importance of their homes as the true schools of Christian civilization. No less an authority than our late Holy Father, Pope Pius XI, lamented the decline in *family* education. We have countless millions of dollars invested in Church education. Our national and local budgets for public education under state auspices are staggering. Both these are frequently cited as evidences of the health of our democracy and the prosperity of its prospects. This optimism is misguided and misleading so long as education in the home lags behind. We devote unmeasured hours of study and planning and direction to the preparation of Religious to teach in our Church schools and to the training of the best lay men and women to staff State schools. All this, from one point of view, is praiseworthy because it guarantees parents the best possible helpers in the work of child education. But is there not something illogical and disordered about a civilization in which such tremendous attention is given the helpers, the associate teachers, and little or no attention is given those who should be the *true teachers of citizens and of souls?* "Venerable brethren," Pope Pius XI wrote to the Bishops of the world, "we wish to call your attention . . . to the present day lamentable decline in family education . . . for the fundamental *duty* and *obligation* of educating their children many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency prevalent today . . ." and the Holy Father goes on to describe the tendency on the part of parents and others to seek every possible pretext to draw the child outside the home circle for its education, recreation, and other formative interests and activity.

If this warning of the Holy Father means anything it means that in our talk about education and educational problems we must get things back into focus and restore the home to its proper place in our public and religious educational picture. We must educate our boys and girls to be themselves educators when finally they are parents and have homes of their own. We must recapture the original Christian and democratic understanding of the home as the best school of sound spirituality and the most effective school of decent democracy.

Our present Holy Father, Pope Pius XII, has had many things to say for the guidance of Catholics in their thinking about education. Most of those things have significantly been concerned with education in the *home*, and with the obligations, not merely the *rights*, I repeat, but the *obligations* of parents in the education of their children. The late lamented Holy Father, Pope Pius XI, developed in authoritative fashion the respective roles of Church and State in education; I recall again Archbishop McNicholas' masterful presentation of these in the Cathedral yesterday morning. Our present Holy Father, gloriously reigning, devoted an altogether too little known message to the role of home and family, specifically of the parent, in child education.¹ The Pope's argument is one which we in the democratic world well understand. The obligation of the parent to be an educator is not merely a family obligation, it is a social obligation as well. The Christian home is the school where the world's great ideas are sown and cultivated. The welfare of society depends on the health of the units of which it is composed, as of so many living cells. The family is the cell of the social organism. No planning, however scientific, can stay the world in its downward course unless both education and legislation unite to arrest the disintegration of the family and restore to the home its former prestige.²

¹ Passages from the Holy Father's allocution to women identified with Catholic Action are provided in the chapter entitled "Education" of Naughton's book "Pius XII on World Problems."

² Leen, "What Is Education?", p. 287.

There is no reform of society possible without the right education of youth and such right education must begin, like charity, at home. There is need of the enlightened solicitude and devoted cooperation of both father and mother to provide that home education which is most needed to make the child a faithful Christian and a decent citizen. The art of right living is the core of education and right living must begin before the child goes near a school. Most living on the part of the child and the adolescent is done—or should be—in and near the *home*—and there the moulds of mature personality are cast. For the indefinite future the best school for the education of personality—as distinct from the mere stocking of minds or disciplining of wills—will have to be the good home. There, better than in any school, public or private, parochial or municipal, we can cultivate in the child those charities of heart, those sincerities of thought, and those graces of habit, which will lead him, as the essayist said, throughout life to prefer openness to affectation, realities to shadows, and beauty to corruption. Thus the foundations of that balanced personality about which modern educators speak so much, are well and deeply laid.

The same home circle, as we said, is the best place to inculcate that *spirit of democracy* of which we also hear much in modern educational theory. There is a sound truth behind the oft-repeated statement that youth must be educated for democracy, provided we are clear as to what democracy means. Certainly it would be an evil thing to train our youth to blind acceptance of some State systems that masquerade under the name of democracy. As a Christian philosopher of education has observed, democracy rightly understood is nothing else than Christian aristocracy, an order of things that not only may be realized, but ought to be realized if the world is to be set right. Christian aristocracy is an aristocracy of worth, not an aristocracy of accident. The admission to it is not by money or by birth, but by personal, moral, and intellectual value—and the breeding place of such aristocracy is the Christian home. In that sacred place we are encouraged to be aristocrats of the soul,

co-heirs of Christ, the King of the only Kingdom we acknowledge—and yet we are kept democratic by parents who heed these profound words of the Pope on the home as the school of democracy: "The whole education of your children would be ruined were they to discover in their parents any signs of favoritism, undue preferences or antipathies in regard to any of them. Whether you use measured severity or give encouragement, you must have an equal love for all, a love which makes no distinction save for the correction of evil or for the encouragement of good. You have received all your children equally from God. You must train them equally in His way!"

In the face of responsibilities so serious, the Holy Father laments the fact that so many young people rush into marriage without a serious thought of preparation for their task as *educators*: "It is a tragic circumstance that whereas no one would dream of suddenly becoming a mechanic or engineer, a doctor or a lawyer, without any previous preparation, yet every day thousands of young men and women marry without having given an instant's thought to preparing themselves for the arduous work of *educating* children which awaits them." The responsibility of parents in a matter of such grave importance is not to be so lightly undertaken.

The Pope offers a detailed account of both the content of the education which a mother must give to her child, and the manner which she must follow. He calls upon her to provide in her own home *training of the mind, training of the character, training of the heart, and training of the will*. "Train the mind of your children," he cries. "Do not give them wrong ideas or wrong reasons for things; whatever their questions may be, do not answer them with evasions or untrue statements which their minds rarely accept, but profit by difficult questions, lovingly and patiently to train their minds. Who can say what many a genius may not owe to the prolonged but trustful questionings of childhood at these home firesides where children dare express their doubts!"

No less important is the training of character in the child. An intellectual genius without character, like a powerful machine run wild, can be the cause of great harm both to himself and others. "Train the character of your children," the Pope continues. "Correct their faults, encourage and cultivate their good qualities and coordinate them with that stability which will make for *resolution* in after life!"

"Train their *hearts*. Frequently the decision of a man's destiny, the ruin of his character, may be traced to childish years when his heart was spoiled by the fond flattery, vain fussing and foolish indulgence of misguided parents. The impressionable young heart became accustomed to see all things yielding to its own will and caprice, and so there took root in it a boundless egoism of which the parents themselves were later to become the first victims!"

The peace of childhood will not last forever. With the dawning of reason and the coming of adolescence, the child will be subjected to new temptations and difficulties. The Holy Father counsels discreet but truthful instruction in matters of sex at the time when parents see that the child is in need of such knowledge: "With the discretion of a mother and a teacher, and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true, and Christian answer to their questions, and to set their minds at rest. If imparted by the lips of devout parents, at the proper time, in the proper measure and with proper precautions, the revelation of the mysterious and marvellous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learn them haphazardly, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading."

It follows from this, it seems to me, that the first and best place for that sex education for which so many raise a cry in our day is within the walls of the good home—and that on this point both the rights and the obligations of the parent are especially clear.

Later on, when there is question of higher education, the duty of parents remains, the Pope observes, to choose worth teachers and schools. There is also the duty, more often than not neglected, of cooperation with the teachers chosen. "In your work of education, which is many-sided, you will feel the need and the obligation of having recourse to others to help you," the Pope continues, adding: "At this point, choose helpers who are like-minded with yourselves, and choose them with all the care that is called for by the treasure which you are entrusting to them. You are committing to them the faith, the purity, and the piety of your children. But when you have chosen them, you must not think that you are henceforth liberated from your duty and your vigilance; you must cooperate with them. However eminent school teachers may be in their profession, they will have little success in the formation of your children without your collaboration—still less if instead of helping and lending support to their efforts you were to counteract and annul them!"

And so we are constantly brought back to the home whenever and however we approach the question of education. That is why we must always keep clear our own notions of the relation of the parent to the State, to the Church, to the School in all these problems. That is why we must never allow legislators or courts or anti-Catholic spellbinders of the moment to distract attention from the central place of the parent and the home in all democratic and Christian educational theory. Whether it be in questions of school buses, or emergency school subsidies or any other democratic aids to education, no phony plea of conflict between Church and State or like smoke screen for secularism or bigotry must be permitted to obscure the sovereign right of the parent to choose the teachers of his children and the

obligation of the parent to choose those teachers in accordance with conscience. A truly democratic state will always implement a free parent's rights in education so long as the right be reasonably exercised.

So, too, we are brought back at every turn to the necessity that no sharp distinction be drawn between parent and teacher. Teachers should always be a kind of pro-parents; parents, especially mothers, should always be the principal teachers of their children. That is why mankind always appreciates that the mother, to be a successful one, must be an educationist, an economist, a doctor, a nurse, and a hundred other things as well. This may not require *learning*, but it does require *wisdom*—and it is the special kind of wisdom found only at home that makes the family the ultimate Christian school.

That is why America and Christianity, nay all nations and religions consistent with human dignity, have always looked to their homes, however humble, to discover the essential elements in the production of their great men. America, with all her vaunted educational system, has produced no men greater than Abraham Lincoln—and the symbol of Lincoln's education, for me at least, has always been that picture which shows him diligently and patiently spelling out the beginnings of his wisdom from a borrowed book, read by the light of the fireplace in a home presided over by a good woman whom he was later to describe in words which echo in every Christian heart: "All that I am, all that I ever hope to be, I owe to my angel mother!"

Delegates and friends of this great educational conference: never forget this inescapable fact: we may build schools and colleges until our skylines are crowded with them. We may provide endowments and scholarships and salaries that will be the envy of the world. We may put the best resources of Church and State alike behind our efforts to have the finest schools, the most skilled teachers, the last word in equipment. But Democracy will be ill-served, and the Faith served not at all, unless in our education planning we begin and end acknowledging that the healing of the

world's ills depends on a return to the *home*, to the responsibilities of the *home* on every level of life. And the home to which men must return is one that finds its prototype in the home built and made gentle by Joseph, the Foster-Father, and Mary, the Mother of Christ. Humanly speaking, out of the teachings of that home came the Redeemer of men—out of His teaching came the Church—out of its teaching, please God, will always come other homes to prepare our children for their places in that family of nations for which the devout of all the world so passionately pray.

Spirit of Truth, inspire our children! Seat of Wisdom, teach our parents! Mother of Christ, preserve our homes!

FOSTERING VOCATIONS IN OUR SCHOOLS*

MOTHER MARY DOMINIC, OP.,
MOTHER GENERAL, DOMINICAN HIGH SCHOOL,
NEW ORLEANS, LA.

In preparing this paper for the panel discussion at hand, I can almost say with Brother Adrian of the Holy Cross Brothers, "I have culled a bouquet of other men's flowers and nothing is my own but the string that ties them."

I have read pamphlets to no end on vocations; I have discussed the question with those whom I considered competent, and I have read the addresses given by authorities on this subject during those wonderful conferences held under the auspices of the Missionary Union of the Clergy. With a summary of the information acquired and my own personal experiences I hope to elicit some worth-while discussion from the floor.

It is a foregone conclusion that there is no dearth of vocations but a dearth of response to the given vocations. His Excellency, Most Reverend William J. Griffin, Bishop of Trenton, says:

"...to say there is a dearth of vocations would be to impugn God's Wisdom and Providence, but there is a lack of spiritual directors."

A summary of the causes of the decrease is given in the following surveys. Father Edward Garesche, S.J., President and Director of the Catholic Medical Board ranks the causes in the following order:

1. Spirit of worldliness and distraction.
2. Craving for so-called social success and pleasure.
3. Desire to have money and good position.

* Paper delivered at Seventh Anniversary Meeting of Southern Regional Unit, Secondary School Department, N. C. E. A., at Memphis, Tenn., December 13, 1946.

4. Atmosphere in the home.
5. Lack of sufficient instruction on the true nature and beauty of the religious vocation—especially to children in rural districts.
6. Need of more systematic training of our people in the spirit of self-sacrifice and faith. We need more of the Wood of the Cross and the Iron of the Nails in all our Catholic life!
7. Not enough emphasis and encouragement given to children to practice the natural virtues: charity, gratitude, honesty, obedience, modesty.

In another survey, given in the *Sponsa Regis* (a magazine I would highly recommend for any girls' school library), a Missionary gives these findings as causes:

1. Waning of Catholic atmosphere in Catholic families.
2. Lack of training in obedience.
3. Early training of girls to vanity and immodesty by vain and worldly-minded mothers.
4. Sinful limitation of families.
5. The increasing number of small families.
6. Young women in gainful employment.
7. The multiplied means of pleasure in modern life.
8. Higher education promoting worldliness.
9. Insistence on preparation for commercial careers.
10. Co-education in high schools and colleges and promiscuous company-keeping.

A third survey given in the splendid article by Sister William, C.S.J. (Religious of the Sacred Heart), Provincial Superior, St. Mary's Academy, California, and written in the September issue of the *Journal of Religious Instruction* and quoted also in the *C.U. Bulletin for Institutions of Higher Learning* gives us this:

1. Indifference of priests regarding vocations.
2. Disedification given by religious themselves: internal discord, a worldly outlook upon life, partiality in the classroom, loudness, excessive anger, and impatience,

anything savoring of diminution of the dignity which should characterize a Spouse of Christ.

3. Undue pressure brought to bear upon possible aspirants by Religious who are often "over zealous." but who are in actuality devoid of prudence.
4. Spirit of modern paganism infecting homes of today.

The quoting of these three surveys gives us practically a summary of all those reviewed. All this is on the losing side, as it were. Permit me now to review briefly the survey findings of those who can be thought of as masters regarding the factors that work towards the fruition of vocations.

Bishop Griffin of Trenton told the Vocation Conference held in New York:

Since this is God's work, it must be done in God's way—and God's way begins and continues, though it does not end, with *Prayer*. This enterprise of promoting, fostering, and guiding vocations is primarily and always an apostolate of *prayer*; but blended and intertwined with fervent, constant prayer must be ceaseless and untiring *labor*.

Father Garesche found in his questionnaire that "good reading, vocation clubs, and interested active priests . . ." were vital helps.

Very Reverend Monsignor Edward A. Freking, Secretary-Treasurer of the Catholic Students' Mission Crusade, tells us what grand results some diocese have achieved in having regular systematic programs for a week or a month.

The Right Reverend Monsignor Thomas J. McDonnell, National Director of the Missionary Union of Clergy, speaking of our beloved Holy Father, Pius XII in reference to vocations says:

Since Rome's liberation the Holy Father has probably talked with more Americans than during His whole Pontificate. The American spirit has strengthened and revitalized him. He sees in these young American men and women of our armed

forces the cream of youth. Surely he hopes that back in America are their brothers and sisters, who, *if properly directed*, will display the same high courage, the same wholehearted generosity, the same enthusiasm and zeal for the things of Christ, as these young people show in the cause of right and justice.

The Reverend John P. Kennelly, of Chicago, who has sent over two hundred girls to the convent in the fifteen years of his priesthood, told me in a personal interview that much depends on the interior lives that we religious ourselves lead. Father insisted that we Religious give the children our *time*, that we show Christ-like lovable ness in our dealings with them and that we keep the idea of Vocation constantly before them.

Sister William in her article, "The Laborers Are Few" in the *Journal of Religious Instruction* puts the "helps" to vocations in the following rank:

1. Vocational care of the child in the elementary school.
2. A dissemination of the knowledge of that peace and joy that self-sacrifice brings.
3. Instruction on the Indwelling Presence.
4. Education of the Parents regarding religious life.
5. Example of the Sisters.
6. Social and extracurricular activities in the school.
7. The religion class.
8. Prudence in guidance.
9. The degree of prayerfulness and the exactitude with which the rule is observed by each member of a community determines God's blessing on that community.

His Eminence, Cardinal Francis J. Spellman in the preface to his vocation book, printed as part of his vocational program in New York has this:

In a changing world, the essentials of religious

vocations remain the same; the absence of impediments and the firm resolution, with the help of God to serve Him in the religious state. Other factors, not essential, change with changing times; for example, literature treating this subject, the methods employed by religious communities in making their work known, attuned to the youth of today. Old convictions must be presented in a new way; youth must hear the call of Christ in a language and style they will understand.

Sister Corona of the Sisters of Providence of St. Mary of the Woods, who delivered her scholarly paper at the N.C.E.A. Convention held in St. Louis this past spring, emphasized the need of educating the parents to the correct ideas of religious life. Sister advocated, too, the use of Good Counsel Clubs as promoted in Chicago by the Reverend Howard Ralenkotter, C.P. (Congregation of the Passion).

In the questionnaire I issued myself this month in preparation for this paper, I asked the novices and postulants from several communities in the Southern States, "What were the factors that contributed most to the fostering of your vocation?" The answers were compiled in the following order:

1. The example of the sisters (by far the greatest majority).
2. Daily Mass and Holy Communion.
3. Encouragement from teachers.
4. Retreats given during the school year.
5. Prayer.
6. Home environment.
7. Confessional guidance.

It might be of interest to you here to learn the results of the questionnaire sent to about one hundred high schools, relative to the question at issue. The percentage of high school graduates with religious vocation during the last twenty years is as follows:

	Percent
1925-1929	15.20
1930-1934	13.38
1935-1939	8.87
1940-1945	8.07

The following methods of fostering vocations are ranked according to the highest percentage of schools employing them:

	Percent
1. Contact with teachers	91.1
2. Emphasis on vocations in religion classes .	88.3
3. Pamphlets	88.2
4. Pictorial leaflets	87.6
Programs on vocations.....	87.6
Retreats on vocations..	87.6
5. Lectures by priests....	85.3
6. Lectures by Sisters	83.3
7. Contact with principal.	80.6
8. Visits to juniorate.....	66
9. Visits to novitiate.....	50
10. Motion pictures	38.3
11. Days of recollection.....	32.4

I have been interested in this problem of vocations for a number of years. Twenty years ago I sent out questionnaires to about five hundred high school students in and around New Orleans. The recordings of that survey relative to the decrease in the number of vocations and the hopeful means of swelling the number tallied almost exactly with the results of the present day answers. This makes me realize more fully that at least around New Orleans we have made little or no progress in securing vocations.

We have, my dear Fathers, Brothers, Sisters, heard the results of the surveys, and even considering the expansion in the work of the Church and the work demanded of each individual community, we cannot deny the fact that in most congregations the number of entrants is on the decrease. We have studied the causes; we have seen the woeful effects; we have summarized ways and means of fostering vocations. So now it is up to us to do something about it. One priest has said, "Like all things else, the prime requisite in fostering vocations is to really *want to*.

From my own experience I think that the sisters of today

—on whom the greatest share of the responsibility of fostering girls' vocations has been placed—should be thoroughly imbued and convinced of the privilege of their own calling. Then, taking the characteristics of American boys and girls into consideration, the ideals of nobility and heroism as found in the religious life should be presented to them.

Analyzing the above thought I would like to develop it. A deep appreciation of our own calling will lead us to the sense of responsibility to foster vocations; further, we shall be urged on by the pronouncements of the Church and the charity which St. Paul says "presseth us." Then, by prayer, example, and instruction we will become other Pauls, who will be able to say with him, "Be imitators of me as I am of Christ." (Cor. II: 1), remembering always: "Neither he that plantest is anything, nor he that watereth; but God that giveth the increase."

Holy Mother the Church speaks to her priests in Canon Law thus:

In case of boys who give signs of having an ecclesiastical vocation, priests should take particular care to guard them from the contamination of the world, to train them to piety, to instruct them in the elementary study of letters, and to foster in them the seed of a divine vocation (Canon 1353).

Although the obligations of Religious are certainly not so elevated as those of the priesthood, they should, nevertheless, take these words of the Church unto themselves and guard, train, and instruct any and all students who are mentally, morally, and physically fit to aspire to the religious life.

St. Thomas says, "They who induce others to enter religion not only commit no sin, but even merit a great reward" (Summa. Theol., the second part of the second. Q.189, Art.9).

The Very Reverend Peter O'Brien, O.P., Provincial of the Central Province of Dominicans, asked me: "Sister,

how many of your Sisters can say that they *invited* a girl to enter your community?"

When the sense of our responsibility has been confirmed within us, we should use, as I mentioned above, the three means of prayer, example, and instruction as aids in seeking and finding worthy vocations. Reading the Gospel story of our Blessed Lord (Luke VI: 12-19), we have His example of prayer. Before choosing His Apostles, He prayed for one whole night on the hills of Galilee. And in St. Matthew's Gospel Christ tells us, "Pray ye therefore the Lord of the harvest that He send laborers into the harvest." Therefore, prayer—personal prayer and the corporate prayer of the community—will be of infinite value.

Secondly, we should consider our own lives; "You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted?" said Christ to His disciples; and again, "You are the light of the world . . . so let your light shine before men that they may see your good works, and glorify your Father, who is in heaven (Matthew V: 13-17)." It might be well to recall here the high place that example has in those surveys quoted at the beginning of this paper. I think it was Father Edward Murphy, Society of St. Joseph, who said, "The teacher's example can so easily mother or smother a vocation."

Thirdly, we must instruct wisely. Our first duty in instruction, relative to vocations in general, is to teach the children to invoke the Holy Spirit, that they may know *God's Will* in regard to their choice of a state of life. St. Paul writes: "Everyone hath his proper gift from God." Then, in our instruction on the call to the religious vocation in particular, we should present it to them devoid of all the mysterious things most people unfortunately associate with it. Present it as Canon Law does for candidates to the priesthood, naming a right intention; physical, mental, and moral fitness; and absence of natural or canonical impediments, as signs of a religious vocation. Our students should be made to realize that if they have these exterior signs,

then, with the grace of God, they are fit subjects to serve Him, and they should prayerfully consider the religious state as that for which God may have destined them. If more girls with these evident signs could be induced to *try* themselves in a postulate, how many more laborers we would have for the harvest.

Once a student has realized that she is called to the religious life, she should be instructed as to the danger of postponing her entering. St. Thomas says that lights and inspirations from God are transient, not permanent; and, therefore, should be obeyed promptly. When Christ worked miracles, it was said of Him, "Jesus of Nazareth passeth by . . ." If postponement is prolonged, He may never pass again. Christ said also, "I stand at the door and knock. If any man shall hear My voice and open to Me, I shall come in to him . . ."

Lastly, in our instructions and by our example, we should emphasize the privileges and happiness of our religious life. It is a privilege for any one of us to have been accepted by a religious community. To lead students to believe that they are conferring *favors* upon the community by coming to us is an injustice to the religious life; and to lead them to believe that we are so badly in need of vocations that they *should* come to us is to create an impression contrary to the noble privilege that is ours.

We are in the receiving line all the time—accepting the hundred-fold now and basking in the promise of life everlasting in eternity. Rather than the insistence on what "we give up," there should be continued insistence during vocation talks, on bulletin boards, during retreats, etc. on our rewards, emphasizing the privileges, benefits, and happiness we experience. And we ourselves should be convinced of the duty of not hiding our light of happiness under a bushel.

The source of vocations to my own community, to a great extent, is the reward for work done in the home missions. Some years ago, thirteen to be exact, our community was requested to teach in the Religious Vocation Schools of the

rural areas of Louisiana. We were mission-minded and sought no return. However, our bread cast upon the water has returned through God's everlasting reward, even in this life, to those who serve Him. It is consoling to know that already some of the young women who have come to us within the past thirteen years are products of these schools.

Two other methods which we use to foster vocations are addressing the children in the rural public schools and the Juniorate. With the blessing of our Archbishop, the Most Reverend Joseph Francis Rummel, and with the permission of the proper authorities, we have been allowed to go into the public schools of the rural sections of Louisiana to address the children of the elementary grades and of the high schools on the subject of religious vocations. We have tried to always bring with us a young Sister who graduated from the school we are visiting; being known by the teachers and perhaps some of the students, she becomes a drawing card for interest. I am happy to say that in every school visited, even the non-Catholic principals have been cordial and sympathetic. It is rather like going out into the highways and hedges of the Gospel story, but our hope is that, even though it takes time, communities of tomorrow will reap the harvest that is being sown today.

Our third means of fostering vocations has been the opening of a Juniorate. The following considerations strengthen my belief in such an institution. St. Thomas says, "It is well for a man to have borne the yoke from his youth." He also expresses his approval on the comment of Origen: "We should be careful lest in our superior wisdom we despise the little ones of the Church and prevent them from coming to Jesus." Finally, we have Our Lord's own words, "Suffer the little children to come unto Me." Surveys show that most vocations are born from the fifth to the eighth grades. A questionnaire, sent by His Excellency, the late John R. Hagan, Bishop of Cleveland, Ohio, to eleven communities embracing several thousand Sisters, revealed that 1,800 received their vocations in the lower grades; 1,200 in high

school; and 200 in college. St. John Bosco says that God puts the germ of vocation into the hearts of at least one third of our young people; then, in a class of thirty there should be ten vocations. What are we doing to nurture this germ of vocation unto maturity and fulfillment? I believe that if we could get our elementary teachers as vocation-minded as they are mission-minded (as is emphasized by the Franciscan Seraphic Society for Vocations, in Westmont, Illinois) our problems would be partly solved. And if every community would have a Juniorate, we would have a garden enclosed where these precious seeds of vocation could be nurtured. However, until there are many more Juniorates, and until the parents of today are educated to the idea of these preparatory schools, there will be many seeds of vocation sown amid the rocks of wordliness.

In conclusion, I would like to hope with Ralph Adams Cram, who measures the rise and fall of spiritual crises in periods of five centuries and who says:

We are coming near to the two thousandth year when, as five centuries ago and ten and fifteen and twenty, the saving motive was the Catholic Faith, poured out anew upon the nation; and as five centuries ago, and ten and fifteen, the visible and directed means will be the consecrated religious life.

These conferences are indicative of the general interest and sense of responsibility concerning vocations which is taking hold of us today. I am optimistic for the future concerning vocations in our Southland, and with Archbishop Lucey, speaking during the sessions of the Catholic Committee of the South, I truly think that, "There is a rainbow over Dixie."

SUGGESTIONS FROM OTHER COMMUNITIES FOR FOSTERING VOCATIONS

1. Monthly Mass and Holy Communion.
2. Some special prayer for "vocations for our schools" said every day.
3. The Legion of Mary.
4. Stress the good of the Pentecost Novena for a choice of Vocation.
5. Use First Friday as a day of recollection to consider Vocation.
6. The C.S.M.C. as key.
7. The Jocist Movement.
8. Encourage the Enthronement of the Sacred Heart in the Homes through the school.
9. Encourage the Family Rosary in the Home through the school.
10. A perpetual Novena to Founder of Congregation.
11. Cultivate a special devotion to the Holy Ghost.
12. Three Hail Marys daily; one for boys and girls of school who are called; one for boys and girls who are not called; one for all priests and Sisters who have labored in the schools and parishes.
13. Moving pictures of the work done—shown to the students.
14. The ceremonial of reception and profession put in library rack.
15. Very well selected and prudently distributed literature.
16. Part of Postulant's letters to former teachers and classmates read in school.
17. Prudently selected news items of the Novitiate printed in school paper.
18. A Vocation column in the school paper.
19. Definite encouragement given to the reading of the lives of the saints.
20. Address by a priest to the parents of the senior class on Vocations.

21. Timely and prudent questionnaires on vocations systematically given.
22. Literature and follow-ups sent to possible aspirants in rural sections; the names having been previously received from the pastor.
23. A continued "Vocation Corner" on bulletin board.
24. A diocesan paper publishing vocation-material from all schools.
25. Subscription to "Sponsa Regis" for library.
26. Vocation bulletins from Seraphic Society of Vocations (St. Joseph Seminary, Westmore, Illinois).
27. Postulants being allowed to return to their schools to be questioned by the senior class as to "how they spend their time?"
28. The Provincial Superior interviewing each senior personally.
29. Picnics held on grounds of the Novitiate.
30. Get the pastors and assistants vocation-minded.
31. Appointing a Vocation Directress for the community.
32. Sodality making favors for the Novitiate at Christmas, Easter, etc.
33. Trips to the religious vocation-school missions of the community.
34. Vocation Clubs.
35. Girls' retreat in the summer—if possible in the Novitiate House.
36. Students attending reception and profession ceremonies.
37. Membership in Little Flowers Mission Circle (New York City).
38. Appoint Superiors and Principals who are vocation-minded.

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Reports on the UNESCO Program

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The National Catholic Educational Association

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WHAT UNESCO IS DOING—1947-1948

Right Rev. Msgr. Frederick G. Hochwalt, Ph.D.

REPORT ON THE UNESCO SEMINAR ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

Raymond F. McCoy, Ed.D.

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WHAT UNESCO IS DOING—1947-1948

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FOREWORD

American educators have watched the birth and initial growth of the United Nations Educational, Scientific, and Cultural Organization with great interest. They were willing to give their support to UNESCO if it proved worthy and workable. They knew that, heretofore, international collaboration was an accepted fact in war, in politics, in trade, and in finance; they knew, too, that additional collaboration had been undertaken in health and in food under the United Nations. Such programs as these had enjoyed some measures of success and probably would continue to do so, but collaboration between nations in the broad field of knowledge and ideas and their transmission, although one of the ancient forms of intercourse among peoples, had never been so systematically conceived and planned as was now contemplated under the UNESCO Charter drafted in London in 1945. The Intellectual Cooperation Organization of the League of Nations had been only partly successful; would the new organization be able to reach down to the people and offer a practical program, or would it hide away in the remote reaches of the academic world? It would be one thing to support UNESCO's beginnings, but it would be quite another to weld its separate elements into a unified whole and work out a specific program whose results would be tangible and acceptable.

One fact is clear to most educators: UNESCO can no longer be sold to anyone by the bare repetition of the need to construct the defenses of peace in the minds of men.

UNESCO will rise or fall on the provisions of its specific program. That program must be accepted by member states and it must lend itself to those internal undertakings sponsored by national commissions to UNESCO and to the programs planned by voluntary educational and scientific organizations.

This study will concern itself with an evaluation of UNESCO's program for 1947 and for 1948.

THE ORIGINAL PROGRAM

The First General Conference of the United Nations-Educational, Scientific, and Cultural Organization met at Paris, November 19 to December 10, 1946. Of necessity it had to limit the things it would undertake. It was faced with a threefold task: to draft a program, authorize a budget, and devise an administrative structure that would make it function easily. The official report of the United States Delegation adds that its real mission was to give life and substance to a culminating experiment in international relations.¹

This same report notes that the critical question before the Conference was the question whether nations with cultures as distinct and different as those of India and Belgium, of Poland and Egypt and the United States, could agree on a common course of international action in matters affecting the education of children, the advancement of science, the dissemination of art, the access to knowledge, and the interpretation of philosophies, or whether, if they did agree, their agreements would go beyond the mild and meaningless generalities with which the vocabulary of cultural cooperation abounds.²

To decide where to begin was no easy task for the Paris Conference. The Preparatory Commission created in London in 1945 had been designed to gather together for the first conference program ideas regarded as worthy of con-

¹ *First Session of the General Conference of UNESCO—Report of the United States Delegation* (Washington, D. C.: Government Printing Office, 1947), p. 3.

² *Ibid.*, p. 7.

sideration. The Preparatory Commission proved itself more than worthy of the challenge and came up with one hundred fifty proposals arranged under compartmentalized headings. Moreover, other individuals and organizations were descending upon Paris with ideas and ideals of their own. It was apparent from the very beginning that some process of selection would have to be chosen and agreed upon or the conference would bog down under the weight of ready suggestions.

The United States Delegation had been prepared to some degree to face this problem by the evaluation of the program of the Preparatory Commission undertaken by the United States National Commission for UNESCO. As its yardstick the United States National Commission required that all proposed activities of UNESCO should be judged by their relation and relevance to the basic UNESCO purpose "to contribute to peace and security by promoting collaboration among the nations through education, science and culture." In Paris the United States Delegation felt that the word "peace" in the above phrase should be understood in a positive sense and should not mean merely an absence of overt hostilities; moreover, it felt that all undertakings need not contribute directly or immediately to peace in the most exact sense. The United States Delegation wanted UNESCO not only to be an operating agency on its own account but also to act as a stimulating agency, inspiring and supporting the work of other organizations, and to act, likewise, as a service agency, providing necessary help to member states.

Subcommissions were set up in Paris to deal with specific subject matter areas. The general position stated above was incorporated in the instructions to them by the Program Commission. In addition, they were instructed that proposals adopted should be feasible in terms of budget and staff, that they should be few in number, and that they should involve crucially important and obviously useful undertakings.

When all of the recommendations of the subcommissions

were assembled together, it was found the requirements had not been closely adhered to. The approved proposals were one hundred fifty in number and were not all crucially important or obviously useful. For the guidance of the Director General in choosing projects a *Commentary* was prepared by Mr. Archibald MacLeish as Chairman of the Commission's Drafting Committee.

The recommendations of the *Commentary* were not arranged by *field* or by *subject*. The *Commentary* employed an arrangement by function. Proposals are distinguished as they contribute to peace and security by promoting collaboration among the nations in:

1. the *preservation* of men's knowledge of themselves, their world and each other;
2. the *increase* of that knowledge through learning, science, and the arts;
3. the *dissemination* of that knowledge through education and through communications generally.

The highest priority was proposed by the *Commentary* for assistance toward such rehabilitation and reconstruction work, direct or indirect, as UNESCO can suitably undertake in connection with any of its projects.

The basic program of UNESCO as envisioned in the *Commentary* embraced 13 projects:

1. Plans for a world-wide attack on illiteracy, with the development of a program of fundamental education and the establishment of minimal educational standards.
2. Plans for a comprehensive revision of textbooks and teaching materials in the interest of international truthfulness, international understanding, and international peace.
3. A study preliminary to the employment of the new and revolutionary developments in mass communication which will make it possible to conceive of culture in planetary terms.
4. Action in conjunction with other United Nations organs and agencies for the removal of barriers obstructing the international flow of communications in all forms, including not only radio and telegraph,

but the circulation of books, works of art, films, scientific materials, and the like.

5. Coordination of the researches begun by many nations on the conditions of life in a tropical area such as the great Amazonian forest with a view to resolving the difficulties which have thus far prevented the exploitation of the needed resources of these regions.
6. A study in collaboration with other United Nations organizations of the urgent scientific problems arising in those regions of the earth where a majority of the population is undernourished.
7. A study of tensions conducive to war, including studies of nationalism and internationalism, the pressure of populations, and the effect of technological progress on the wellbeing of peoples.
8. An examination of the philosophic problems of the time in an effort to begin to find common ground for understanding and agreement between diverse philosophies and religions.
9. International exchange of persons representative of the lives and cultures of their peoples.
10. An investigation of conditions affecting the work of creative artists.
11. The establishment of an international interlibrary loan system to make printed materials in any part of the earth accessible to readers everywhere.
12. Assistance to libraries and schools in their efforts to obtain books, museum and scientific materials, and works of art from other countries.
13. Encouragement in the establishment, where they do not now exist, of public and popular libraries and museums as aids in the work of mass education.

It is true, of course, that the First Conference adopted the programs of all the subcommissions, giving priorities, however, to the thirteen just mentioned in the *Commentary*. For an understanding, then, of the full range of program possibilities, it is necessary to remember that the broad fields of education, mass communication, libraries and museums, natural sciences, the social sciences with philosophy and the humanistic studies, and the creative arts, were all represented with some very specific recommendations. In

addition an exact program of action was drawn up by a Commission on Reconstruction and Rehabilitation.

It seems necessary to mention here the disappointment expressed by many people that UNESCO did not go to work immediately on all the suggestions placed before it. The greatest task confronting UNESCO was that of translating the rather general resolutions of the First General Conference into a positive work program for 1947. Such a task was not an easy one since the resolutions tended to lack qualitative judgments and statements of priorities sufficiently for the Secretariat immediately to translate into the 1947 work program. It was left to the Secretariat actually to prepare the budget of 1947 and to submit it with a corresponding program statement for approval to the Executive Board.

Many complications upset the orderly course of events. First of all, the whole recruitment problem had to be solved and some arrangement had to be made whereby those employed on the Preparatory Commission might be taken over into the new UNESCO organization. Moreover, there were some physical and technical difficulties which beset the new organization in its attempts to start operations. The Hotel Majestic, Maison UNESCO, was neither heated nor lighted properly. Mechanical equipment was extremely difficult to procure in Europe. Months passed before enough typewriters, paper, paper clips, pencils, dictaphones, mimeograph machines, and similar essentials could be secured for efficient office operations.

In addition the wide disparity among the stages of the development of National Commissions and National Co-operating Bodies has made more difficult the development of those programs which rely upon these national bodies for their execution. In no other state has the work of the National Commission been carried on to the extent that it has in the United States.

In Paris from April 10 to 14, 1947, UNESCO's eighteen-member Executive Board met to discuss the program.

Three large scale projects in which virtually all sections of UNESCO were to participate were approved. These three projects comprise: an educational reconstruction program on behalf of the devastated member countries of UNESCO; a campaign for the spread of fundamental education—as part of the long-term campaign against illiteracy; and the promotion of international understanding, primarily in the field of education.

THE 1947 PROGRAM AND THE UNITED STATES NATIONAL COMMISSION

One of the first requirements for the success of UNESCO's program is to secure the cooperation of National Commissions or National Cooperating Bodies in member states to carry out specific projects or to assist in their realization. The United States National Commission early realized its obligations in this field and created a Committee on Program Assignments, under the chairmanship of Dr. Waldo Leland. This Committee has received requests from UNESCO for action by the United States to implement the program of UNESCO and has referred such requests to appropriate organizations and individuals. Committees of experts have been convened to consider certain matters, and interested divisions of the Department of State and other agencies of government as well as private organizations and individuals have been consulted. The Program Committee concerned itself, first, with the four UNESCO-wide projects approved by the Executive Board of UNESCO in April, 1947.

In the work of reconstruction and rehabilitation projects have been referred to the Commission for International Educational Reconstruction.

In fundamental education a preliminary conference of experts was sponsored by the United States Office of Education on May 5, 1947. It was recommended to form a standing advisory committee to assist the National Commission. This group would be under the chairmanship of

the United States Commissioner of Education and would include anthropologists, sociologists, educators, linguists, experts in public health and agriculture, and others. The possibility of financing and staffing small teams of experts to carry out basic surveys for UNESCO Pilot Projects in Fundamental Education was also under consideration. The United States also furnished information on adult education for Indians and Negroes. It likewise called attention to projects in basic education developed by the Inter-American Foundation, now being carried on successfully in certain South American and Central American states.

The Program Commission stimulated quite a few activities in promoting education for international understanding. A preliminary conference of experts on education for international understanding (Washington area) was held, April 17, 1947, to give advice with respect to the participation of the United States in the UNESCO program of international understanding and to make preparations for the work of a larger committee of experts to be called at a later date.

In addition a small subcommittee, with Dr. George Zook of the American Council on Education as chairman, was appointed to study the present surveys of education for international understanding on all levels of education. To the American Council on Education, also, went the assignment on studying the improvement of textbooks and other teaching materials. Although it was assumed that the Council might assign part of this undertaking to other associations or agencies, the Council was asked to take the following steps:

1. To compile the list of textbooks and to arrange for sending them to the Secretariat of UNESCO at Paris.
2. To appoint a committee of experts to draft a model method of textbook analysis.

The Carnegie Endowment for International Peace was asked to consider the continuation of the work of International Relations Clubs.

The project on international understanding among adults was referred to the American Association for Adult Education with a request for study, appraisal and criticism and recommendations to insure American participation in the project.

No definite action has been taken on the project to organize International Study Centers.

The project that attracted large support and enthusiasm was the summer seminar workshop for teachers on education for international understanding. A subcommittee composed of members of the preliminary committee of experts on international understanding cooperated with representative teachers' organizations in choosing the candidates. Dr. Raymond F. McCoy, Director of the Graduate Division and Chairman of the Department of Education, Xavier University, Cincinnati, Ohio, represented the National Catholic Educational Association. Dr. McCoy's report of the seminar appears elsewhere in this Bulletin.

As far as the Hylean Amazon Project was concerned, the United States was asked to send a delegation to a conference on the proposed Institute of the Hylean Amazon, held at Belem, Brazil, August 12-20, 1947. In consultation with the National Research Council, and with government agencies, a delegation was appointed consisting of Dr. Remington Kellogg, Smithsonian Institute, with Dr. Basset McGuire, New York Botanical Gardens, as alternate.

In the field of education, generally, two projects were referred to the American Association for Adult Education. The first concerned the broad field of adult education which required appraisal and study as well as particular suggestions for America's contribution to UNESCO in this area; the second dealt with international understanding among adults and was referred to Dr. Cartwright, Director of the Association.

The problem of gathering educational statistics was discussed informally at first by Dr. Flynt, of the United States Office of Education, and Dr. Hubbard, of the Na-

tional Education Association. The United States Office of Education, however, will take primary responsibility for action on the final reports.

Because of UNESCO's interest in developing a Teacher's Charter, two delegates, Dr. Howard Wilson and Dr. Galen Jones, were sent to the joint meeting of UNESCO and the International Bureau of Education at Geneva.

Problems in the fields of library and bibliographical service as well as documentary reproduction were assigned to the Library of Congress, to the Society of American Archivists, the American Library Association and the Association of Research Libraries, with the request that these various agencies should work out common problems with the closest possible liaison.

In the field of the natural sciences the National Research Council was asked to appraise UNESCO's program and to make suggestions as to ways in which American scientists and scientific organizations and institutions might participate in the proposed areas of activity. Under the chairmanship of Dr. Bart J. Bok, Harvard University, the National Research Council set up a working committee on UNESCO which, according to its first bulletin, is to serve as a liaison between the great body of American scientists, the United States National Commission, and UNESCO. Besides acting as a clearing house of information and giving special assistance to the United States National Commission the group plans to promote exchanges of scientists under the auspices of UNESCO.

UNESCO's program in the social sciences was referred to the Social Science Research Council for appraisal and suggestions as to means and agencies by which effective American participation might be secured. The Council agreed that it would examine and criticize the project on social tensions and might ultimately call a small conference of experts to deal with the subject. The Secretariat of UNESCO circulated to fifty American social scientists a preliminary analysis of the project without reference to

the National Commission. This draft study by Mr. E. Shils was reproduced by the National Catholic Educational Association and circulated to its member colleges for study and comment. Other proposed projects in this area concern a yearbook of activities in the social sciences and the publication of social science abstracts.

Problems raised by UNESCO in the field of philosophy and the humanistic studies were referred to the American Council of Learned Societies for appraisal and suggestions as to the extent and kind of American participation in these fields of study and research. The Council referred a proposed survey of the field to the American Philosophical Association. In addition Dr. Richard McKeon, University of Chicago, invited a number of American philosophers to submit statements on the rights of man.

American interest in arts and letters was given impetus by the proposal made at the Section Meeting on Arts and Letters at the National Conference in Philadelphia in March, 1947, that separate autonomous advisory committees for the creative arts (usual arts, music, literature, theatre) be established to serve under the chairmanship of their representatives to the National Commission. This suggestion has been transmitted to those members of the National Commission especially interested in the arts for their suggestions concerning organizations to be consulted and concerning personnel for the committees. They were also asked to consider the possibility of having these separate committees form an over-all advisory council on the arts.

In the area of mass communication the program has less tangible results to report. Mr. Lloyd Free, of the United States, was appointed as delegate to the committee on a world radio network and mass media programs. Miss Edith Ware was appointed as a consultant to the UNESCO Relations Staff to advise on UNESCO's responsibilities in copyright matters in consultation with Dr. Waldo Leland. Mr. Arthur Compton, Jr., was designated to represent the

United States at the meeting of the Commission on Technical Needs of Press, Radio and Films in War-Devastated Countries which was held in Paris in August, 1947.

THE PROGRAM OF UNESCO IN 1948

In August, 1947, the Executive Board of UNESCO published its proposed program for 1948. The Board expressed confidence in its proposals because of the experiences it had gained during 1947. It had seen many of the projects approved by the 1946 Conference begin to produce results; it noted, too, a growing world-wide call upon UNESCO's services.

The Executive Board approached the 1948 program with the conviction that the experiences of the first year had emphasized the need, already apparent at the 1946 Conference, to organize the many specialized activities approved for 1947 into a more coherent program, centered in a limited number of major undertakings, each of which is clearly related to UNESCO's purpose. These undertakings rely at the same time on the contribution of education at different levels, the many branches of science, the several fields of culture, the various media for the exchange of ideas, and the diverse viewpoints of the peoples of the world.

The program for 1948 necessarily builds on the program already approved for 1947, for much of the work to be done in 1948 is in continuation of activities started this year. The new program, however, differs in form from the 1947 program because it lays greater stress on UNESCO's central purpose as viewed in the light of the world situation, and stresses the growing points and lines along which it is hoped UNESCO will develop.

The Program Committee of the Executive Board of UNESCO, acting on behalf of the Paris Board and with its authority, transmitted the proposed program to the member states as a statement of the directions in which it believed UNESCO should work in 1948. Shortly thereafter it devolved upon the Director General and the Finance Com-

mittee to prepare for circulation among the member states the proposed budget for these 1948 activities.

THE UNITED STATES NATIONAL COMMISSION LOOKS AT THE 1948 PROGRAM

The United States National Commission for UNESCO, at its second annual meeting held in Chicago, September 11-13, 1947, has examined the proposed program for 1948. It was assisted in this examination by Dr. Richard McKeon, United States Adviser on UNESCO Affairs at Paris, and by Dr. Howard Wilson, who worked closely with UNESCO's original Preparatory Commission.

The four substantive chapters of the program were discussed respectively by four sections of the National Commission while a fifth section dealt with matters of administration and budget. The results of these discussions, further conducted by the National Commission in full session, and approved by it, were submitted to the Secretary of State as information and advice respecting the instructions of the United States Delegation to the Second General Conference of UNESCO at Mexico City.

By considering the commentary of the United States National Commission on the proposed new program it is possible to summarize it more effectively than would be possible if the discussion were restricted to the larger document prepared in Paris.

The United States National Commission noted with approval that the new program was devised under four headings:

- I. Raising the standards of education, science, and culture.
- II. The free flow of ideas.
- III. Education for international understanding.
- IV. Man and the modern world.

In analyzing this fourfold program the United States National Commission did not attempt to evaluate each and

every project laid before it. It did undertake, however, to point out certain activities which it believed to be of urgent importance, and it also indicated others which, in its opinion, may be excluded from the present program.

In evaluating Chapter I, Raising the Standards of Education, Science, and Culture, the National Commission assigned highest priority to educational reconstruction in the war-devastated countries, and to fundamental education, with due recognition of their close inter-relationship and with the provision that fundamental education should include the concept of equal educational opportunity for all as provided in the Constitution of UNESCO.

The Commission urged that steps be taken by UNESCO to secure agreements by countries receiving rehabilitation supplies to assure their entrance free of duties, and that UNESCO furnish films and other audio-visual materials demonstrating the need for educational reconstruction as soon as possible in order to promote efforts to secure funds and material assistance.

The Commission also recommended that UNESCO collaborate to the fullest extent with the appropriate organs of the United Nations, including the International Children's Emergency Fund, in promoting general economic and social reconstruction, encouraging recognition of the importance of educational, scientific and cultural reconstruction within these general programs and making the facilities of UNESCO available in the development of cooperative projects of joint interest.

It was further recommended that the Government of the United States continue its efforts to include the former enemy countries in the program of UNESCO for educational reconstruction.

In the field of fundamental education the Commission realized that there has not yet been worked out a practical definition of that term and suggested that the Secretariat of UNESCO should endeavor to secure general agreement in the matter. The Commission also recommended that

UNESCO should employ competent staff to assist selected areas in the promotion of fundamental education and that the successful experience of the Inter-American Educational Foundation in certain Latin American countries should be carefully studied.

The Commission regarded a Charter for Teachers as a desirable project for initiation and execution by teachers' organizations, with the cooperation of UNESCO and believed that the educational process involved would be of especial value.

The Commission recommended that UNESCO cooperate with the International Labor Organization and other organs of the United Nations in an international study of the barriers to access to education for all including the working out of a Charter for Youth and of other measures calculated to overcome present barriers.

The Commission also recommended that UNESCO organize an international conference on higher education for the consideration of such matters as university functions in the modern world, the equivalence of degrees, the establishment of an international seminar in teacher education and the possible need for the formation of an international organization in higher education.

It was also the belief of the Commission that not only films but all other audio-visual materials for education should be included in plans for promoting their production, and that the UNESCO Secretariat should endeavor to secure at the earliest possible moment an international convention for the free exchange of such materials among the signatory countries.

CHAPTER II. THE FREE FLOW OF IDEAS

The National Commission endorsed the emphasis in the program for 1948 on exchange of persons and suggested that industrial and agricultural workers be included in such exchanges. UNESCO should itself administer the details of exchanges of persons but it should collect and make

available all useful information respecting needs, opportunities, results, standards, and other related matters. UNESCO should not commit itself to any specified number of exchanges but should attempt to supplement, so far as funds are available, the programs of the member countries. UNESCO should also maintain effective liaison with the fellowship programs of the United Nations and other inter-governmental organizations as well as with national programs such as that to be set up by the United States under the Fulbright law. Studies should be made of obstacles to exchanges caused by governmental regulations, limitations on travel and other difficulties such as lack of dollar exchange and remedial measures should be sought.

The National Commission recommended that the United States delegation in the Second General Conference of UNESCO be instructed to propose that UNESCO request the Member States to provide annual reports on their respective exchange programs, and to relate such programs to the activities of their respective National Commissions or other cooperating bodies, in order that they may more effectively implement the objectives of UNESCO.

The National Commission noted with regret that the program for 1948 seriously modifies and weakens the program with reference to mass media as approved by the First General Conference, especially as regards the removal of obstacles to the free flow of ideas by word and image across national boundaries. The Commission called attention to the fact that the First General Conference gave high priority to a survey of the press, the film, telecommunication and postal services for the purpose of ascertaining the adequacy of existing channels to the world's communication needs, as well as to action, in conjunction with other United Nations agencies, looking toward the removal of barriers obstructing the flow of communication. High priority was also given to a study of the possibility of setting up a world radio network, the results of which were to be reported to the Second General Conference. These plans seemed to

have been modified if not actually abandoned, and the National Commission urged that they be restored to high priority in the program for 1948 and that they be actively forwarded by the UNESCO Secretariat.

The Commission recommended that UNESCO should promote intergovernmental agreements, to be effectively carried out, for the international exchange of official publications among the governments of the world, and for the international exchange of publications generally among scientific, educational and cultural organizations and institutions, and that it should study the possible extension of international exchange to other materials than publications.

The Commission strongly endorsed the statement of the program for 1948 respecting the use of a system of book coupons to facilitate the acquisition of books by countries of depreciated currency, and it urges that the activities of the American Book Center for Devastated Countries, Inc., be continued.

The Commission believed that the matter of international copyright is of great importance from the point of view of the interest of UNESCO and it noted with satisfaction that a conference of experts on copyright has been convened by the Secretariat. The Commission urged that the United States Delegation to the General Conference of UNESCO be instructed to support the position that UNESCO should act effectively in consultation with representatives of the groups affected by copyright laws for the development of a satisfactory universal system of international copyright relations which take into account the desirability of providing adequate incentives to authors and publishers and the protection of labor standards applicable to the publishing industry, without, however, committing itself to any existing system.

The Commission recommended that plans for the promotion of large scale production of inexpensive books and reproductions and facsimilies be referred to the UNESCO Commission on Technical Needs in Mass Communication

and urged that the activities of this Commission be encouraged and continued.

The National Commission reaffirmed its interest in the principle of free access to archaeological sites for purposes of scientific research.

The National Commission noted with gratification that the program for 1948 recognizes that one of the paramount problems of education, science and culture on the international level is that of language and it recommended that there be called during the coming year, under the auspices of UNESCO, an international conference of experts in the teaching of modern languages for the discussion of recent advances in methods of learning such languages.

The National Commission called attention to the fact that UNESCO has not as yet outlined a program for the use of the creative arts, except in the field of education, in carrying out the basic objectives of UNESCO, although it is clear that the arts constitute natural channels of communication among all peoples, and that sometimes they are almost the only available channels. The Commission thought that such a program should be planned.

The National Commission recommended that the publications and other matter prepared by UNESCO, the Secretariat of the National Commission, and organizations interested in the program of UNESCO intended for mass distribution take account of the need to present such material in language calculated to make it widely and readily understood. It is also recommended that the Literary Pool be strengthened, particularly by the preparation of suitable brief informational statements on the life and culture of various nations and people.

The National Commission recommended that the United States Delegation to the Second General Conference be instructed to oppose the expansion of the Hylean Amazon project beyond present commitments.

CHAPTER III. EDUCATION FOR INTERNATIONAL UNDERSTANDING

The Commission believed that further effort should be made to define the concept of education for international understanding.

The Commission attached great importance to the project for the analysis of textbooks and believed that it should be restored to the status approved by the First General Conference, under the title "A Program for the Improvement of Textbooks and Teaching Materials as aids in developing International Understanding." The Commission believed that that part of the program of 1947 which provides that "UNESCO should undertake the responsibility of reporting to the General Conference instances of textbooks inimical to peace among nations" should be emphasized, and that the analysis of textbooks should be extended to the educational programs of non-member States. The Commission was gratified to learn of the progress made under the auspices of the American Council on Education in the study of the methods of textbook analysis as a contribution to the execution of the UNESCO program and hopes that the work may be continued as a demonstration of the importance of the project.

The American Delegation should advance and support proposals for the investigation by the organization of methods of education for international understanding and for the development of attitudes conducive to peace. Such investigations should direct themselves to the processes by which nations organize and give practice, within their own boundaries, to their people in the arts of peaceful cooperation. They should be more than mere fact-finding investigations. They should be sociological studies of great scope and depth.

The Commission was impressed by the success of the UNESCO Teacher's Seminar on Education for International Understanding held at Sévres this past summer under the direction of Dr. Howard E. Wilson and urged that if

possible at least four similar seminars should be organized for 1948 in different regions of the world. The Commission believed that the techniques of the seminar at Sévres, which emphasized the importance of direct contacts among peoples of different countries should also be employed for other fields than that of education.

The Commission recommended that the collection of information respecting methods and materials of adult education be expedited and that the questionnaire on the subject be supplemented by first-hand investigations in each member country. The Commission also recommended that a conference of experts on the contribution of adult education to peace and security be held by UNESCO in 1948, that full consideration be given to the use of mass media of communication as instruments of adult education, and that the term adult education be understood to include the total educational activities conducted at the adult level by civic, religious, labor and other groups.

The Commission recommended that UNESCO take steps to develop an international youth service program to further the purpose of UNESCO and that to that end it establish contacts with international youth groups and clubs, both student and non-student.

The Commission also recommended that consideration be given to the development of methods by which young children may be given experiences leading to international understanding and parents and teachers of young children may be given effective preparation in this field.

CHAPTER IV. MAN AND THE MODERN WORLD

The Commission considered that the problem of tensions affecting international understanding must furnish a central theme of the program of UNESCO and must be accorded a very high, possibly the highest, priority. It should be pointed out, however, that not only is it important to find and reduce the tensions that lead toward war but it is perhaps even more important to recognize and strengthen

the forces which are working for peace. "The proposed program includes the study of both kinds of forces. Accordingly, the Commission recommended that the study of tensions be pushed but that special provision should be made for the study of tensions in those areas where they are most severe and where it is hoped progress of a practical nature may be achieved towards the promotion of world peace.

The Commission believed that the proposal for increasing understanding of the social implications and functions of education, science and culture is relevant to the objectives of UNESCO although no specific project has been formulated. It should be noted that a well-considered statement of the social implications of the sciences has recently been prepared by the Committee on Science in its Social Relations of the International Council of Scientific Unions, which should be useful in planning projects in this area.

The Commission recommended that the proposed survey of the education of town and country planners and of the scientific objectives underlying modern town and country planning be postponed, but that the proposal to explore with the Economic and Social Council and other agencies the possible organization of an International Institute of Home and Community Planning be approved with a low priority, as also the project for participation by UNESCO in a conference of experts on the Conservation of World Resources to be convened by the Economic and Social Council of the United Nations. The Commission did not approve the proposals respecting the conservation of nature and wildlife, not because they lack merit but because they do not appear to be appropriate for undertaking by UNESCO as a contribution to peace and security.

The Commission has examined a project for the preparation of map bases required for geographic studies adapted to UNESCO's educational objectives which it approves for inclusion in the program for 1948 but with a low priority.

CHAPTER V. ACTION BY GOVERNMENTS AND PEOPLE

The National Commission expressed its emphatic approval of the statement in the program for 1948 respecting the formation of national commissions and recommended that the United States Delegation to the Second General Conference be instructed to support the policy here expressed. The National Commission will be glad to furnish information and documentary material respecting its own structure and activities and suggests that provision be made at Mexico City for an exchange of experiences with respect to national commissions and other cooperating bodies and for the discussion of their appropriate activities.

The National Commission also expressed special approval of the intention expressed in the program to cooperate fully with the United Nations and with the related intergovernmental agencies. Effective relationships at the working level must be sought with the United Nations and other specialized agencies with a view to the coordination of the development and execution of their respective programs and to make possible specific use of UNESCO's services in appropriate cases. Thus UNESCO should be prepared to participate effectively in meetings of the United Nations and other specialized agencies or with their representatives in regard to the contributions it can make in its field of competence. Among other steps to this end the organization of the New York office of UNESCO should be reexamined and strengthened. The UNESCO Secretariat should also take active steps through personal visits as well as through publications to maintain closer relations with Member States with a view to informing them of the various aspects and programs of the work of UNESCO and the manner in which they can best participate in its program.

RECOMMENDATIONS RESPECTING THE ADMINISTRATION OF UNESCO

The National Commission believed that the success of the program adopted by UNESCO requires a suitable plan of

organization, the recruitment and training of competent staff, and adequate budget, sound financial management, and the support of more countries than are now members. Accordingly, the Commission offered the following recommendations:

I. *Organization of the Secretariat*

- a. That immediately following the determination of the 1948 program by the General Conference, the Director General develop an effective plan of organization to carry out the adopted program.
- b. That, upon adoption of the plan of organization, definitive appointments of key officials be made at as early a date as possible after a thorough search for the best qualified persons in order to provide a nucleus of permanent officials who can assume the necessary responsibilities for the program and to improve the morale of the Secretariat.

II. *Personnel for UNESCO*

- a. That an improvement is required in the geographic distribution among both program and administrative personnel. That in considering Americans for key posts in the Secretariat, emphasis should be placed on program positions. That an informed and responsible UNESCO representative should be attached to the United Nations recruitment services in New York to utilize the experience and resources of United Nations, and deal authoritatively with applicants.
- b. That UNESCO devote more attention to the training of new personnel and cooperate with the United Nations and other specialized agencies in development of training programs.
- c. That the top officials of the UNESCO Secretariat, kept at the minimum required to effectuate the program, should have the qualifications necessary to provide effective leadership over their program assignments, and that expert consultants brought in on a temporary basis should be integrated into the regular working organization.
- d. That, in borrowing personnel from other international organizations, the same criteria should be applied as are used in appointing regular personnel.

III. *Budget and Finance*

- a. That, in accordance with the Commission's conviction that the American people will support such a move, a substantial increase in the 1948 UNESCO Budget should be authorized, provided the funds are used to finance a sound program and provided the sum involved would not place too great a burden on other member nations of UNESCO, or on potential member nations.
- b. That in allocating funds among projects and programs of UNESCO, the criterion to be used is the degree to which each project furthers the maintenance of peace and security through education, science and culture; that a proper balance in relation to priority be maintained among the projects comprising UNESCO's program; that the General Conference limit its authorization of projects to work that can be done under its appropriations; and, that the Executive Board refrain from diluting the high priority projects approved by the General Conference.
- c. That means must be found to ensure the widest possible distribution of UNESCO's publications, and that if funds contributed by member Governments are not sufficient, private contributions should be encouraged both for the use of National Commissions and for UNESCO.
- d. That the scale of contributions to the UNESCO Budget for 1948 should be based on the scale adopted by the United Nations (adjusted to fit the smaller membership of UNESCO).
- e. That, in order both to provide the broadest possible support for UNESCO's budget and to ensure worldwide implementation of UNESCO's program, a strong effort be made to enlarge UNESCO's membership.

This report of the United States National Commission was, in its final form, largely the work of Dr. Waldo Leland, who compiled it from the conclusions reached by the five working committees of the United States National Commission. It gives an accurate picture of our national attitude toward the proposed program and indicates the direction that debate will take during the Mexico City conference in 1947.

THE UNESCO PROGRAM IN CATHOLIC COLLEGES AND SCHOOLS

Since the UNESCO program is still in its initial stages, it naturally follows that very little has been undertaken in a positive way in Catholic colleges and schools that really can be said to have furthered the basic intents of the new organization. Several symposia have been held on the nature and intent of UNESCO; little has been done about the substantive program. Chiefly UNESCO has been at fault in this matter since its slow beginnings have prevented it from keeping member states informed. When the program gets under way, however, it is anticipated that something concrete will be made available as a working program on the school and college level. The problems with which UNESCO is concerned are educational problems; educational institutions can make a real contribution and it is anticipated that they will be eager and willing to do so. If the response from educational institutions to challenges made by UNESCO are as prompt and enthusiastic as those of national organizations, then UNESCO can look forward to a very satisfactory working relationship on this level. Teachers and students are, as yet, an untapped resource. Seminars and student groups will work with zeal on the separate elements of the problems of world understanding if some well planned efforts are made to use this resource. It would be a serious mistake to work out all of UNESCO's problems on the high level of professional research interests and fail to translate these problems to the level where a great contribution can be made. The Institute of Intellectual Cooperation was often at fault in this and, indeed, its failure may have been caused by its inability to draw upon the talents and interest of all rungs of the educational ladder. It will be up to UNESCO and the National Commission to inform teachers and professors of the nature of the proposed program; it will also be their duty to provide study materials for all educational levels or in some way make these materials available to voluntary educational associations for

distribution to their memberships. Peace and world understanding are admittedly the people's business. UNESCO will certainly fail if it neglects to enlist the support of all the people. For UNESCO to succeed it is necessary for our citizens, young and old, to do something concrete; merely reading about UNESCO's educational and scientific accomplishments will soon disillusion UNESCO's potentially powerful adherents.

THE INTERNATIONAL CATHOLIC COORDINATING COMMITTEE FOR UNESCO

The first meeting of the International Catholic Coordinating Committee took place in Paris between September 26 and 29. This committee, now functioning at 181 Rue de la Pompe, is composed at the present time of some eleven national members and a half dozen others designated by such Catholic international organizations as maintain or aspire to maintain relations with UNESCO.

Monsignor Blanchet, Rector of the Institut Catholique of Paris, is chairman of the group, and Canon Jacques Rupp, of Notre Dame, is permanent general secretary. As originally planned, the foreign or non-French members were to be recruited from two sources: representatives of Catholic international organizations concerned with UNESCO, and persons designated by the hierarchy of each country having membership in UNESCO. Letters were addressed to the hierarchies of these countries to secure suitable candidates among their nationals living in Europe.

The existence of the Committee is recognized by UNESCO itself; active relations have been maintained with it and with Dr. Julian Huxley, as well as with other functionaries who have visited the Committee's headquarters and have taken note of its proposed relation to the international organization.

The members of the Committee now include representatives from Australia, Belgium, Canada, China, France, Great Britain, Italy, Netherlands, Peru, Czechoslovakia,

and the United States. Mr. Richard Pattee, Adviser on International Relations to the National Catholic Welfare Conference, represents the United States on the Commission.

Canon Jacques Rupp will attend the Mexico City Conference as observer for the Committee.

THE FUTURE OF UNESCO

How long will UNESCO last? What can be expected of the new organization by way of concrete results? In its short life much money and effort has been expended to insure the success of UNESCO. The ideas basic to the UNESCO program, apparently, have had and now possess more appeal to a wider range of people than any of the agencies auxiliary to the United Nations. But what will all this interest add up to? Will UNESCO fade into insignificance and operate in a vacuum as did its predecessor, the Institute for Intellectual Cooperation?

The absence of Russia from UNESCO conferences has been a major concern for many people. On this subject the comments of Dr. George Stoddard, writing in the *New York Times* for Sunday, September 7, 1947, are worth repeating. Said Dr. Stoddard:

Many observers feel that UNESCO cannot succeed, even in a limited fashion, without the support of Russia, and Russia thus far has firmly abstained from membership. Everybody wonders why. Russia had a voice through countries friendly to her in both London and Paris, and it was evident that she fears a Western coalition. In UNESCO, also, Russia might resent the power of ideas freely communicated, the mass media, the interchange of persons and the right to inspect textbooks and other materials.

So far as I know, there is nothing that UNESCO can do to change the rules of the game. It would be better for Russia to stay out until it is willing to meet with other nations under conditions of free speech, majority rule and the exchange of persons.

It is crucial, if UNESCO is to succeed at all, that its practical purposes be less than universal, somewhat lower than the stars and shorter than all time. Americans fundamentally do not want war. If they were sure that any

political action was leading in that direction, they would probably change direction.

UNESCO as a soft doctrine is doomed to failure. UNESCO, willing to fight with all its weapons—the weapons of education, science, and culture—can still be a potent instrument. It may not immediately overcome the force of a single nation determined to stop the free flow of ideas and thus render its work ineffective. Power in UNESCO, as in the United Nations, will be gained through exercise. Whenever any nation refuses to subscribe to UNESCO, once having accepted its charter, we shall be confronted with danger. Anybody getting ready to fight should stay out of UNESCO.

Some concern has been expressed about the cool attitude of Central and South American states toward UNESCO. Many of these nations sent observers to the Paris Conference but have, nevertheless, refrained from joining. One of the excuses offered for this failure to join UNESCO was the cost of membership. In many instances national budgets have been strained by the contribution required by U.N. and its subsidiary organizations. Another reason for the failure to become a member of UNESCO has been the mistaken notion that the organization has been created chiefly for European relief. South American and Central American countries feel that any relief measures to be undertaken might very well begin at home where in some instances the need for help is acute. In still other cases UNESCO is looked upon by some states as a godless organization dedicated to the formation of a completely secularist world devoid of all religious or spiritual basis. The proposed philosophy for UNESCO presented by the Director General at the initial session in Paris did much to confirm suspicions aroused in this area.

UNESCO AND RELIGION

The following commentary, entitled "Has Religion Been 'Left Out' of UNESCO?" appeared in the *World Alliance News Letter* for October, 1947:

The United Nations Educational, Scientific and Cultural

Organization, usually known as UNESCO, has been often criticized for having "left out religion." This accusation, wholly unjustified, was answered recently by a statement adopted at the Regional Conference of UNESCO in Denver.

The section on religion directed by Rabbi Manuel Laderman, Hebrew Educational Alliance; Father Hubert Newell, then Superintendent of Schools in the Archdiocese of Denver, now Coadjutor Bishop of Cheyenne; Rev. Harold Gilmore, Executive Secretary, Colorado Council of Churches; Dr. Arthur C. McGiffert, President, Chicago Theological Seminary; Dr. Floyd Sampson, chairman, Department of Religion, University of Denver, adopted a statement of principles designed to "serve as a basis for the development of future dynamic relations between religion and UNESCO." . . .

In discussing "The Spiritual Basis of UNESCO," the Denver group noted in the statement of principles:

The preamble to the Constitution of UNESCO declares that among the final causes of war are suspicion and mistrust in men's minds, and that these attitudes must be displaced by a sense of the dignity and equality of men, and a spirit of mutual assistance and concern, and on the moral solidarity of mankind.

Such qualities are essentially spiritual, and it is in arousing, nurturing, and molding these attitudes, upon which UNESCO declares its success to depend, that religion makes its most significant contribution to the movement. For religion comprehends those moral and spiritual experiences that stimulate motivation, direct purpose, enhance energy, strengthen conviction, and increase fellowship on the higher levels of human living—in short, that produce the requisite fundamennt of spirit on which the nations can be effectively united in action.

The specific subject of "Religion and UNESCO" was considered in these paragraphs:

This common religious experience of mankind finds expression in all the great religions of the world, each of which enhances in its own way the total spiritual and moral life of humanity. For by religion we mean the understanding commonly shared by the people of the world of the existence of a Supreme Power or Being, with the reverence and self-discipline that spring from this concept; out of which

grow our recognition of the dignity and worth of man, our development of goodwill and the community that embodies it, our acknowledgment of the sovereignty of the moral law and our reverence for it and obedience to it, and our concern for human destiny.

These religious interests and emphases, common to the faiths of mankind issue in such social attitudes as justice, equality, and liberty; human brotherhood; unity; tolerance; and mutual respect and assistance—those attitudes that constitute “the defenses of peace in the minds of men.”

Herein lies the challenge of UNESCO to the religions of the world. To meet this challenge it is necessary that the several religions shall search out and emphasize those universal elements within each, by virtue of which cooperation in the attainment of world community is made possible; shall provide channels and outlets by which the energies and programs of organized religion in behalf of world community can find wider and more intense expression; shall develop skills and activities on a world-wide scale which can effectively implement in community living the motivations to human brotherhood which religion generates; and shall create and use more effective means of interfaith cooperation in the common task of furthering world fellowship.

The statement concludes with the reminder that “UNESCO Begins at Home”:

In meeting this global challenge, religion should not forget that its necessary base of operations is the local community. The program of UNESCO in church, synagogue, or temple must therefore include such practical elements as the elimination of all racial discrimination from the life of the local religious group and its neighborhood; the inauguration of activities which draw all religious, racial, economic, and cultural elements of the neighborhood into cooperative endeavor to attain common spiritual goods; and the establishing of living relations between the local neighborhood and other similar neighborhoods located afar in the global community. By such means not only shall spiritual democracy, the foundation of world peace, be firmly planted in the neighborhoods of the world, but these neighborhoods shall be so bound together in world community that we may reasonably hope that the fabric of global society will not be torn again by war.

CONCLUSION

UNESCO is beginning to function smoothly in Paris; its real success will be assured when the Paris program is supported by National Commissions and Cooperating Bodies in each member state. Voluntary agencies in their turn must assist the National Commissions to function as effectively as possible. The immediate concern of educators is to guarantee understanding of and participation in the UNESCO program on all school levels as quickly as possible. The chain of information from Paris through the National Commissions and to the schools must be unbroken. The greatest requirement is a faster flow of information along this chain. The operation will not be a success unless the exchange is mutual. UNESCO must put the schools to work on the problem of international understanding. The schools are eager to cooperate and await their cue from UNESCO.

REPORT ON THE UNESCO SEMINAR

on

EDUCATION FOR INTERNATIONAL UNDERSTANDING

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FOREWORD

It was my privilege to participate in the first international seminar devoted to education for international understanding organized by UNESCO. The Seminar was held in Sévres (a suburb of Paris), France, from July 21 to August 20, 1947. United States participants in this Seminar were selected through the United States National Commission for UNESCO in cooperation with representative national teachers organizations. In a general way, therefore, I was representing American education. My selection, however, was made by the Commission in cooperation with the National Catholic Educational Association. Accordingly, I was especially representing the N.C.E.A. to which organization I respectfully submit the following report on the Seminar.

The report begins with a general description of the Seminar—setting, personnel, purposes, and difficulties encountered. There is then presented my own evaluation of the Seminar, including a discussion of the pertinent question

"What about Russia?" The report concludes with my personal reaction to the Seminar as a Catholic and a worker in the field of Catholic education.

GENERAL NOTES ON THE SEMINAR

Thirty-one countries sent a total of eighty participants to the first international seminar organized as a part of UNESCO's program in education for international understanding. The participants in this six-week meeting included teachers, administrative officials, educational writers and editors from each member country. Unofficially attending were representatives of three non-member countries, Italy, Hungary, and Switzerland. The countries sending participants to the Seminar were Australia, Austria, Belgium, Bolivia, Brazil, Canada, China, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, France, Greece, Haiti, Holland, Hungary, India, Iran, Italy, New Zealand, Norway, Poland, South Africa, Sweden, Switzerland, Syria, Turkey, United Kingdom, United States, and Venezuela. The Seminar was housed in the International Center at Sévres, where the participants lived and all conferences were held.

The staff of the Seminar was made up of scholars from various fields and countries. Directing it was Howard E. Wilson, formerly Professor at Harvard University and now Associate Director of the Division of Education of the Carnegie Endowment for International Peace, New York City. Assistant Director was Jean Guiton, formerly of the Institute of Intellectual Cooperation, now of the UNESCO Secretariat. Heads of sections were Jacques Lambert, Professor of Comparative Law at the University of Lyon, and Robert J. Havighurst, Professor of Education at the University of Chicago. Serving on the staff of the two sections were Therese Brosse, specialist in medicine and psychology from France; Chou Ling, member of the permanent delegation of China to UNESCO; Julio de la Fuente, anthropologist and Assistant Director of the Department of Indian Affairs

of Mexico; Henry V. Dicks, Professor of Psychiatry of the University of Leeds; Leonard Kenworthy, educator from the UNESCO Secretariat; Olav Paus-Grunt, special consultant from the Department of Public Information of the United Nations; Charles E. Phillips, Professor of Education at the University of Toronto; Hilda Taba, psychologist on the staff of the American Council on Education; A. T. Macbeth Wilson, psychiatrist on the staff of the Travistock Institute in London; and Antoni Wojcicki, Polish member of the staff of the Department of Social Affairs of the United Nations.

The Seminar was conducted informally, with a flexible schedule of meetings prepared weekly. In general, however, two types of activity were scheduled each day: One was small-committee meetings where specific phases of education for international understanding were discussed intensively and reports prepared; the second was whole-group meetings where subjects of general significance were discussed under the leadership of an expert invited for a particular session.

Each of the small groups or committees worked on some one study or project under the leadership of a staff member. One group prepared bibliographies on teaching for international understanding. Others drafted statements of basic principles, viewed and evaluated educational films, prepared suggestions for teachers of modern languages and of social sciences, studied interchange of pupils, analyzed programs of teacher education, prepared teaching outlines on the United Nations, and studied the culture pattern of the various nations as they affected young people. In each group emphasis was, of course, on implications for international understanding.

Many distinguished lecturers appeared before the whole-group meetings of the Seminar to present their ideas and lead discussion on the aspect of education for international understanding in which they were especially competent. Among them were Jean Piaget, of the International Bureau

of Education in Geneva; Martin Bunster, of the Ministry of Education in Chile; Antonio Goubaud-Carrera, Director of the Indian Institute of Guatemala; Andre Mayer, Professor of the College of France; Margaret Mead, of the American Museum of Natural History; Arvid Broderson, social scientist of the UNESCO Secretariat; Herman Finer, Professor of Political Science at the University of Chicago; John Grierson, of the UNESCO Secretariat; Robert Fenaux, of the Ministry of Foreign Affairs of Belgium; John C. H. Wu, Minister of China to the Vatican; Hsu Mao, Judge of the International Court at the Hague; E. R. Walker, of the Australian Legation in Paris; Mirkine Guetzervitch, Dean of the Faculty of Law and Political Science of the Ecole Libre des Huates Etudes de New York; Raymond Aron, political writer for *The Figaro*, and Haakon Bugge-Mahrt, of the Norwegian Embassy in Paris.

PARTICIPANTS AT THE SEMINAR

As previously indicated, the participants in the Seminar from the United States were selected through the United States National Commission for UNESCO in cooperation with representative teachers organizations in this country. Five persons, in addition to the writer, made up the American delegation. They were representative of the NEA, Negro education, teacher unions, and teachers colleges. It is significant to note that the method of selection of the United States participants resulted in a more comprehensive representation of American education than was to be found in most countries where the choice of delegates was made by a ministry of education. The tendency in such countries was to send only persons representing government-operated schools, and not infrequently, apparently, all delegates were of the same political faith of the ministry. For example, while ministry of education officials in France stated that over half of the secondary school students of that country are in Catholic schools, there was no representation of French Catholic education at the Seminar.

PURPOSES OF THE SEMINAR

This Seminar, as all UNESCO projects, was organized to contribute to the peace and security of the world. It was felt that one contribution could be made by the participants themselves who would be able to influence education in their own countries along lines developed in the sessions. A second contribution was planned through publishing for teachers and school administrators of member nations any materials developed at the Seminar. These materials were to suggest what the schools could do to further international understanding.

Accordingly, therefore, Dr. Howard E. Wilson, Director of the Seminar, described its two purposes as (1) broadening the international understanding of the key educators participating; and (2) producing published materials on what the schools can do to further international understanding.

DIFFICULTIES OF THE SEMINAR

It was, of course, impossible to gather eighty persons from thirty-one countries under one roof without encountering difficulties. Many of these difficulties turned out to be the same as those arising in all meetings attended by persons from many nations. They were much the same as those arising in school when efforts are made to develop greater international understanding. They are all fraught with the possibilities of creating international misunderstanding. Yes, difficulties, some serious and some less grave, were encountered in the Seminar at Sévres. They were resolved with varying success.

Perhaps the most serious difficulty in a gathering of this kind, as it is in all efforts to develop international understanding, is that of language. French and English are the two official languages of UNESCO. All delegates to the Seminar were required to speak one of these two languages. Merely making such a requirement, however, does not solve the problem because the group breaks down into those who

speak French and those who speak English. At the general meetings attended by all delegates, therefore, it was necessary to translate the entire proceedings—all lectures, discussions, questions, and answers. The small discussion and production committees were so formed that each was either completely French or completely English speaking. At best these measures were merely partial solutions to the language problem, however, for the general translations tended to be boring to one who understood both languages and equally boring to those who sat through half of each conference listening to a language they did not understand.

While the language situation was a bit annoying and inconvenient to those who spoke one or other of the two official languages as a native tongue, to those who had neither as a native tongue (the Pole, the Indian, or the Scandinavian, for example) language constituted a serious barrier to effective participation. For it soon became clear to all that no matter how well one knows a foreign language he finds difficulty in contributing to a profound discussion and in stating precisely a complex idea in any but his native language. This was evident even with the professional interpreters employed at the Seminar. The interpreters also knew one of the languages better than the other. Therefore they could translate *into* that language with precision; but they were unable to translate *out of it* with anywhere near the same precision; and international understanding demands precision of translation. Otherwise misunderstanding results.

Another language pitfall which slowed up discussions arose from the use of words of similar root in English and French. Such words provide the handiest word for translation, yet their connotations in the two languages may be quite different. For example, an English speaking delegate with dictionary knowledge of French objected on one occasion to the French use of *transformer* in regard to society. He argued that the idea of modify, instead of sweeping change as implied by transform, should be substituted. The

result of considerable discussion was that, dictionaries to the contrary, the French *transformer* did not carry the meaning of *transform*; it meant to modify.

Language was not the only obstacle to progress at the conference. Each delegate brought his own prejudices and suspicions. A number of delegates were suspicious of the whole Seminar as "another instance of American cultural imperialism." The fact that there was an American director, that there were perhaps too many American discussion leaders, that there were symptoms of the American tendency of guiding "democratic conferences," and that mimeographing and questionnaire techniques were widely used—all these Americanisms strengthened this suspicion. Some difficulty came up over differing basic ways of approaching problems. The Europeans tend to examine a problem, define terms, and discuss the problem in general before getting down to work. Americans, on the other hand, have a tendency to plunge right in to work and trust that a clear concept of the problem will emerge. In discussion periods continental Europeans tended to preface all questions with a lengthy speech. This irritated some of the English speaking representatives who felt strongly that the questions ought to be questions and not discussions. Even the matter of food in an international gathering of this type can present minor irritations and even some serious problems. Since the Seminar was held in France, it was natural that the French "continental breakfasts" be served. From the point of view of the Scandinavian or the English or the American, a breakfast composed of a few small pieces of bread and a cup of tea was so inadequate as to prevent their doing any constructive work in the hour and a half before lunch. During this time all they could do was anticipate the next meal.

There was another group of problems more administrative in nature which tended to limit somewhat the success of this first UNESCO Seminar. They should be borne in mind, and undoubtedly they will be, when succeeding Semi-

nars are planned. First of all the whole Seminar was organized in an unduly short time; preparations were begun late in May. That meant that because of slowness in communication, the participants were unable to come to the Seminar properly prepared. They had been unable to gather materials or make preliminary study of the subjects to be discussed. Furthermore, in the selection of participants, UNESCO of necessity drew up only the requirements and quotas for delegates. It had to depend upon the governments to do the selection; and governments move slowly. The result was that the staff did not even know who the representatives from many countries would be. This, combined with the fact that representatives knew little about the purposes of the Seminar in advance, made the Seminar for all concerned, somewhat of a "blind date." The scope of "Education for International Understanding" was probably too broad for one seminar. A final administrative problem limiting the success of the project was the lack of library facilities. While every effort was made by the staff to accumulate suitable reference material, there was so little time available that only a third of that actually ordered arrived in time to be of use.

EVALUATION OF THE SEMINAR

Any evaluation of the worth of the Seminar, it would seem, should be made in terms of how effectively were accomplished its two purposes: broadening the international understanding of the educators participating; and producing publishable materials on what the schools can do to further international understanding.

1. *Broadening the international understanding of the educators participating.* It was in realizing this purpose that the Seminar seemed to meet its greatest success. Despite the difficulties referred to above, six weeks of living with people from so many different nations and six weeks of exchanging opinions with them did leave the participants with an increased familiarity with peoples of other coun-

tries, their basic similarity, their more superficial differences, their ways of living, their differing customs, and their problems—but especially their basic similarity. With this increased familiarity came increased understanding.

Frequently this increased understanding came from formal reports in the sessions of the Seminar themselves; frequently it came from informal conversations in the historic gardens of the International Center of an evening; frequently it came from differences of opinion as to the method of conducting the Seminar. Not infrequently, however, it came from relatively trivial incidents which could not be foreseen, but which could have led to grave misunderstandings; for it is in little things that long-standing international misapprehensions often arise.

One such little thing occurred in a small committee when the chairman, from India, seemed to be high-handedly assigning tasks to a French delegate without so much as a *please* or a *thank you*. The ever-polite Frenchman began to take offense, inwardly. A third delegate, who had over a period of three weeks come to know the Indian well enough to risk it, suggested he occasionally use *please* and *thank you*. Understanding entered when the Indian explained to the Frenchman that there is no concept of either *thank you* or *please* in his language since the recipient of any services is considered to have been giving the other person an opportunity to do good, and so live a more satisfactory life. Therefore the person doing the favor has no thanks coming to him.

A second example. On the first Sunday during the Seminar, an excessively hot day, most of the delegates went on a guided tour to Fontainebleau. After six hours of riding in a rather uncomfortable French bus, several stops to see insignificant natural phenomena of which the French delegates were obviously proud, and a not too satisfactorily organized picnic lunch, most delegates viewed Fontainebleau with a little less than the desired amount of reverence. They voted firmly and vociferously to return straight to Sévres for a rest and shower, despite French insistence that

they stop at three or four places of minor French historic value. International understanding was imperiled. That it was eventually heightened is indicated by the fact that the non-French delegates, while not approving, subsequently avoided any unappreciative remarks which might inflame the strong national sensibility of the French. On the other hand the French arranged other Sunday excursions to Versailles and Chartres so as to allow each person to wander informally and see whatever he wanted from the time the bus arrived until it left. While neither faction came to approve the other's point of view, each understood the other!

The greatest success of the Seminar, as I see it, came from the increased international understanding which the participants themselves gained at the Seminar; and this is important if each delegate is to work effectively in his own country for education for international understanding.

2. Producing publishable materials on what the schools can do to further international understanding. I feel that the Seminar was decidedly less successful in realizing this purpose than it was in accomplishing the first one. Materials were produced and undoubtedly will be published. It is my impression that they are not of great significance because in no sense do they represent a meeting of the minds of all or most of the participants. Instead, they will be of necessity a compilation of separate reports of individual sub-committees. They do not represent a unified attack on the problem of what can schools do for international understanding since they have no common basis, not even a common definition of terms. Yet, of course, nearly every sub-group reverted frequently to the question of what is it the schools are to work toward.

Had the Seminar worked on only this basic question, had it been devoted solely to bringing the diverse points of view into agreement on this matter, had it prepared for publication nothing but a generally accepted statement of what is international understanding, I feel that something significant could have been published, though the publication

might not have been voluminous. Succeeding seminars could then each have been devoted to suggestions and plans for accomplishing this accepted aim through, for example, teaching social studies or teaching literature or teaching modern languages. As it is, it seems to me that subsequent seminars must start over again on answering this question before there can be any hope for worthwhile suggestions as to how to realize international understanding.

But, it might be objected, does not everyone agree on what is international understanding? The Seminar made it clear that all do not agree on what is implied by this general aim. By the terms some people mean just that—*inter*-national understanding; some suggest the substitution of the idea *trans*-national; some think in terms of a world citizenship with a world flag and a world anthem; some wish to describe international understanding in terms of furthering some "new" philosophy of life or some unrealistically Utopian concept such as "the new education." Indeed if anything was clear in the Seminar, it was that the term international understanding needs definition and description in realistic terms which can be generally supported by most of the peoples of the world.

Education for international understanding needs clearly defined goals toward which all men can work. This Seminar should have tried to supply these goals *first*. Because it did not, the materials which can be published have no unifying pattern. Until the job is tackled, succeeding seminars can not get down to pointing out ways to realize international understanding.

By way of summary, therefore, while the Seminar did produce materials which may be published, the value of the materials seems greatly limited because the groups working on them never developed any basis for attacking particular segments of the general problem of the Seminar and because there was never a meeting of enough minds of the participants on any of the reports to make them truly the product of the UNESCO Seminar.

ONE COMMITTEE REPORT

It would clearly be impossible here to reproduce all of the eleven or twelve committee reports prepared at the Seminar. I am including the report of one small sub-committee, however, partly because I am most familiar with it since I devoted a considerable portion of my time at Sévres to preparing the initial draft for it and to submitting that draft informally to representatives of many national groups, philosophies, and religions, for discussion and revision. It is my opinion, as well as the opinion of those who criticized it and suggested improvements, that had some such basic statement emerged as a whole-Seminar document, worthwhile direction to the entire education for international understanding movement might have been given. Following is the report:

SPECIFIC OBJECTIVES OF EDUCATION FOR INTERNATIONAL UNDERSTANDING

In order that schools may be as effective as possible in helping develop international understanding, they must marshal all their resources to guide each student to the intellectual and emotional acceptance of certain principles. These principles constitute the specific objectives towards which school experiences may be directed to realize the general aim of international understanding. Following is a list of suggested specific objectives together with a brief statement regarding each:

1. *The self-interest of any individual increasingly transcends national boundaries.*

This objective assumes that man is first of all an individual with an individual life to lead in an individual sphere in the pursuit of individual happiness. Whether his conception of well-being be spiritually or materialistically motivated, the principle is equally true. If it is spiritually motivated and includes a moral duty to help his fellow men, his self-interest goes beyond national lines. If his notion of well-being is purely materialistic, the facts of atomic warfare and economic interdepend-

ence require that his self-interest extend beyond the borders of his own country.

2. *People are fundamentally similar despite such differences as color, race, or national grouping.*

Beneath surface differences such as locale, race or color, and despite obvious differences resulting from varying environments, all persons have similar reactions to many common situations. They have common aspirations. They have a common *humanity*.

3. *Individuals of all nations have common basic problems to solve.*

Peoples in all nations must find answers to many of the same questions. Why are they living? What are the ethical concepts which should govern their relations with fellow men? How will they provide adequate food, clothing, and shelter? These are among the problems which all peoples face.

4. *No one nation has a unique claim on the best solution to common problems.*

Even a cursory acquaintance with the religions, philosophies, literature and sociological principles of nations reveals the obvious truth of this objective. Yet history reveals with equal clarity that the opposing view—that some one nation has all the best answers—has strongly influenced peoples in their conduct of wars.

5. *When nations differ as to the best solution to common problems, each nation has a right to maintain its own opinion provided that no crime against a fellow-nation is involved.*

The same attitude should hold for relations between nations as between individuals when opinion differs. The opinion itself may be rejected, but the right to a differing opinion should be affirmed, unless the opinions involve criminal aggression.

6. *If the people of one nation attempt to change the opinions of another nation, such attempt should be made only through the free interchange of ideas.*

Of course this does not preclude the nations' right to call on existing international machinery where the nature of the conflict justifies it. In other instances of differing opinions which do not jeopardize peace and

security, however, it is to the unfettered interplay of ideas that a nation must appeal when it desires to modify the opinions of individuals in other nations.

7. *Individuals in a nation having relatively greater economic and intellectual opportunities should assist efforts to provide comparable opportunities to individuals of less favored nations.*

Knowledge of the extent to which nations vary in the opportunities they provide for economic and intellectual welfare of their peoples is fundamental to this objective. The obligation to assist less favored peoples may arise from spiritual or philosophic attitudes which include the moral duty to assist fellow-men in need; or it may arise from the purely selfish view that it is from such inequalities that wars spring.

8. *War offers no worthwhile approach to solving difficulties among individual nations.*

This objective becomes axiomatic in a world faced with the possibilities of atomic or bacteriological warfare. The police action of an international body, of course, is an exception to this principle.

9. *Cooperative efforts by the nations of the world to avoid wars offer the only hope for lasting peace among nations.*

Such an attitude will have to be securely based on experiences with cooperative efforts at the local and national levels, as well as the international cooperative efforts that have previously been attempted. The attitude can not be one of blind faith. The real difficulties involved as well as the real successes possible must both be appreciated.

10. *The United Nations is a step towards international organization for the preservation of peace.*

Education for international understanding, therefore, implies the knowledge of the principles underlying the United Nations Organization, its structure, its specialized organizations, its strengths, and its weaknesses.

RUSSIA AND THE IRON CURTAIN

One question immediately comes to the minds of all groups when the matter of UNESCO is discussed. The question is "What's the use of all this talk about international under-

standing if Russia isn't participating in the movement?" From all that I could pick up by inquiry and listening to the experts, it seems to me that the answer to the question is in two parts. We are still not certain that Russia will not come into the program when she is ready to. Some of the experts have said that the reason that Russia is not in at present is that she has no personnel properly trained for participation. That may or may not be, but even if she never comes in, even if the iron curtain can be maintained, it seems to me that there is all the more reason that the people of the other nations of the world understand each other to the fullest possible extent. International misunderstanding does not exist only between a so-called Russian bloc and a United States bloc of nations. Conversations I had with delegates of Iran, Czechoslovakia, England, and France, for example, made it perfectly clear that these people do not understand why we act as we do or what our democracy really is; it was equally clear that we in the United States in general do not know enough about Iran, Czechoslovakia, France, or even England, to understand the people of these countries and the reasons for their national and international policies. So many examples of misunderstanding among so-called friendly nations showed up in evening conversations among Seminar members that I personally am convinced that, even if Russia never participates in UNESCO, yes, especially if Russia does not participate, international understanding as far as is possible must be realized.

THE SEMINAR AND CATHOLIC EDUCATION

As a Catholic and a worker in the field of Catholic Education, I had certain reactions to the Seminar over and beyond the evaluation I have presented above. They are reactions which must have been shared by the all-too-few Catholic participants at Sévres. They are reactions which I feel you would have shared had you, fellow workers in Catholic education, been at the Seminar. What are they?

1. Humble gratitude that I had been privileged to enter

the deliberations of the Seminar as a representative of a clear, stable philosophy of what is education and what are its purposes.

2. A belief that it is especially important to the success of such international gatherings that American Catholics be represented. For their knowledge of democracy and democratic techniques, combined with their knowledge of basic natural law, provides a common ground for many otherwise differing ideologies.

3. A realization that whatever comes out of such a meeting as a commonly accepted program for education for international understanding, even though it is headed in the right direction, is too frequently based on a purely sentimental feeling for the "brotherhood of man" without the firm anchor in the "Fatherhood of God." Or worse, it is based on a selfish desire to avoid the destruction of atomic warfare.

4. A conviction that whatever can be accomplished on such relatively unstable bases can be tremendously surpassed in our Catholic schools where the objectives of international understanding are so solidly based on duty to God and duty to one's fellow man.

5. A sadness that the world as a whole does not yet see that the peace and international understanding it is seeking must find their origin in God and their support in religion.

6. A firm purpose to work for international understanding, yes, but with all the resources at our disposal—not only the resources of sectarian education but the much more potent resources of Catholic education.

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Rev. Bernardine Myers, O.P., Ed.M., S.T.Lr.

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THEOLOGY OF EDUCATION
in the
ENCYCLICAL ON CHRISTIAN EDUCATION

EDWARD A. FITZPATRICK, Ph.D.*

I

**MOST SIGNIFICANT EDUCATIONAL PRONOUNCEMENT OF OUR
TIME**

One of the most significant educational pronouncements of our time is the Encyclical on the Christian Education of Youth (*Divini Illius Magistri*) issued December 31, 1929. Because of the supreme importance of education, and of the means of achieving it with God's grace, the Pope, Pius XI, aimed to present a clear and definite idea of Christian education in at least three essential aspects:

1. Who has the mission to educate?
2. Who are the subjects to be educated?
3. What is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence?

FORMULATES A THEOLOGY OF EDUCATION

As might readily be expected, the underlying basis of the Encyclical is a theology of education. Here in a most authoritative source we see how a theology of education is made to serve the purpose of a correct idea and sound understanding of what education is, and how it may serve the high purpose of human life on earth. Here is clearly revealed why a theology of education is necessary and what ideas and practices of "naturalism" in education it combats. It reveals how central is the concept of man's last end in the whole educational pattern, natural as well as super-

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natural. The Encyclical is on Christian education and on the Christian formation of youth and the very adjective itself implies how fundamental theology is, and consequently implies a theology of education.

STUDY OF ENCYCLICAL FOR ITS THEOLOGY OF EDUCATION

This then is a study of the Encyclical on Christian Education from the standpoint of a theology of education. It seeks to bring into sharp relief the concepts of a theology of education used by the Pope in his discussion of the nature and character of Christian education, whose splendid fruits he prays "may be gathered in ever greater abundance in the whole world for the lasting benefits of individuals and nations."

THE LACK OF CLEAR AND SOUND PRINCIPLES

The need for this formation of a theology of education is found in the fact that there is so great and deplorable an absence in contemporary education of clear and sound principles, even regarding problems that are most fundamental. So, from the theology of education we may expect a summary at least of the main principles, important conclusions, and some of the practical applications of education.

EFFECT ON PRACTICAL OBJECTIVES AND MEASURES

The lack of principles is manifested in the practical objectives and measures that are being attempted. We are in the midst of the confusion of new pedagogical theories, new methods and new devices of creating for this generation an earthly Paradise which is so ardently desired. There will be universal happiness. And this chimera of an earthly happiness, based solely on human nature, undoubtedly inspires much *philosophy* of education that needs the corrective of a theology of education. A theology of education would show clearly

"that men, created by God to His image and likeness and destined for Him who is infinite perfection, realize today more than ever amid the most exuberant ma-

terial progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations,"

II

The Encyclical does not pretend to be a comprehensive discussion of the educational problem even in its theological aspects. It is a summary principally of the social aspects of education in the light of Catholic theology. It attempts to cover the main principles of the subject, to throw light on its important conclusions, and to point out some of the practical applications. It does not treat the "well-nigh inexhaustible range" of educational theory and practice. The emphasis is on the social aspects, but controlling these is the last end of the individual.

There may be a possible misunderstanding of the Encyclical in this discussion of the social-educational institutions, and of the statement at the beginning that education is not a mere individual, but a social activity. It is individual souls that are saved, but Man must answer affirmatively Cain's question: Am I my brother's keeper? The individual aspects of education are hardly discussed except in the brief section on "the whole man," and in the climactic section on the "end and object of Christian education." The individual's part in his own education would be worth another Encyclical. The social institutions are treated rather fully, as to their nature and purpose. The social institutions as environment are discussed succinctly. The Church's part is given in a very condensed statement.

The family's part in education is not formally treated or even its main points. "It is not our intention," says the Pope, "to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast." The school is discussed rather fully as a social institution.

The principle is noted that "evil communication corrupts good manners" particularly with adolescents who are "soft

as wax to be molded into vice." So, the dangers of moral and religious shipwreck through impious and immoral books, the cinema, the radio, and theatre representations are noted but not elaborated.

RELIANCE ON UNAIDED HUMAN NATURE

Closely related is the effort, with too great insistence on the etymological meaning of the word, to pretend to draw education out of human nature itself and evolve it by its own unaided power. This is a neglect, or more often a rejection, of God who is first principle and last end of the whole universe, including man. It puts on natural man the burden of the universe and his own destiny, even though in that stage he does not know of what events he is actor or spectator, or whence he is. He loses himself in the passing things of earth, has no spiritual meaning, and becomes the plaything of cosmic forces—under which term he hides his ignorance.

PEDAGOGIC NATURALISM CONDEMNED

More specifically condemned—which needs a theology of education as corrective—is naturalism. The general conditions which are specifically condemned are threefold:

1. Every form of pedagogic naturalism which in any way excludes or overlooks supernatural Christian formation in the teaching of youth is false.
2. Every method of education founded, wholly or in part, on the denial or forgetfulness of Original Sin and of grace, and relying on the sole powers of human nature, is unsound.
3. Any attributing to the child primacy of initiative, any independence of higher law, natural or Divine, or any pretended self government or unrestrained freedom on the part of the child, diminishing or suppressing the teacher's authority and action.

CLOSING A DOOR TO MISUNDERSTANDING

By way of corrective of any possible misunderstanding, it is pointed out that, if under these phrases is meant any

effort of securing a more cooperative attitude on the part of the child in his own education or to banish from education, despotism and violence, which just punishment is not, the condemnation does not apply. If such meanings are intended—and not some new thing—then this is the old doctrine long believed and followed.

SPECIFIC RESULTS OF NATURALISM

But there are meanings which deserve the condemnation and which are frequent. Some of these are:

1. Withdrawal of education from every sort of dependence on divine law.
2. The searching for a universal moral code of education as if there existed no Decalogue, no Gospel law, no natural law written in the hearts of men.
3. Under the claim of emancipation, making the child —of a so-called autonomous nature—a slave to his own pride and of his disorderly affections.
4. The so-called indiscriminate sex instruction falsely attempted to preserve the purity of morals, by means purely natural in disregard of the weakness of human nature and the law of which St. Paul speaks, fighting against the law of the mind. (Rom. vii, 23.)
5. Co-education—increasingly accepted by American Catholic Schools—founded upon naturalism and Original Sin. The correct principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in adolescence.
6. Exhibitionism which is a violation of modesty in young women and girls.

THE SUPERNATURAL IS NOT A PROPER FIELD OF SCIENTIFIC RESEARCH

Probably the strangest condemnation in the Encyclical is directed against those who, confusing the natural and the supernatural, would bring to the bar of experiment and research such peculiarly supernatural urges as the priestly vocation and the workings of grace. The Encyclical says:

“But what is worse is the claim, not only vain but

false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for "The Spirit breatheth where He Will."

DEVELOPING AND PERFECTING THE NATURAL

The condemnation of pedagogic naturalism is not a condemnation of the natural. Nor are the natural and the supernatural set over against each other as antithetical. "Christian education," says the Pope, "takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ." The Christian conception of man appears to the worldly as an abstraction, requiring the dwarfing of human nature and a renunciation of the activities of this life. And hence it seems inimical to social life, temporal prosperity, to progress in letters, arts, sciences, and to all the other elements of civilization. As a matter of fact

"The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for its new strength in the material and temporal order, no less than in the spiritual and eternal."

III

THE THEOLOGY OF THE SOCIO-EDUCATIONAL INSTITUTIONS

It would probably be unexpected to suggest that the theology of education has something to say in regard to the educational function of the social institutions. They would seem to be purely in the natural order. Yet as a matter

of fact, more space is given to the discussion of the social institutions than to all the other topics treated in the Encyclical, and the solutions are based on the supernatural order. In a thirty-three page edition of the Encyclical, twenty-two pages discuss the social institutions, including the school. Sixteen of these pages are given to the general conceptions of the purpose and nature of the institutions as an educational environment with special emphasis on the school.

A CORRECTIVE FOR CERTAIN CONTEMPORARY SOCIAL PROBLEMS

There are a number of contemporary conditions in which a correct understanding of the functions of the social-educational institutions would help. Even more helpful would be the cooperation of these institutions for the last end of man and for the achievement of their more mundane purposes. These contemporary conditions show that there is a great and deplorable absence of clear and sound principles, even regarding problems, the most fundamental. In this connection we shall indicate the contemporary conditions which show this and the need for a theology of education:

1. The frantic search for an Earthly Paradise as satisfying man's hope.
2. The claim that the Church interferes with the regulations of the State, and the legitimate dispositions of civil authority.
3. The Church's effort to protect her children from moral and doctrinal error is misunderstood.
4. The claim that the child belongs to the State primarily.
5. The infringements on the rights of the family in determining the education of its children.
6. State's disregard of the supernatural rights of the Church in Christian Education.
7. The educational or scholastic monopoly of government schools.
8. The spreading of a false and exaggerated nationalism.

9. The claim that civil society and the State are not subject to God and His law, natural and Divine.
10. The claim that the Church hinders the arts and sciences.
11. The robbing of children of their faith in schools.
12. The charge that Christian education is "heteronomous," "passive," "obsolete," because founded upon the authority of God and His Holy law.
13. The claim that matters of education in the supernatural order should be submitted to research or experiment, e.g., such questions as grace or a religious vocation.
14. The lamentable decline in family discipline.
15. A nation tearing children away from the bosom of their families to be "formed" or "deformed" and "depraved" in godless schools and associations.
16. Parental authority is given for the welfare of children—not for the advantage of parents.
17. The exclusion of religion in schools and the separation of religion from all other subjects.
18. The claim of the impossibility of providing for public instruction in nations where there are different religious beliefs.

THE POSITION OF THE CHURCH

On some of these questions educational discussion would tend to rely on purely natural reasons or relevant concepts from a natural theology. In the Encyclical, there are discussions or solutions for the problems on the basis of fundamental propositions of theology, particularly this one:

"And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the Divine Law, of which the Church is infallible guardian, interpreter, and teacher."

A summary of these propositions will be given later in this paper.

IV

THE POSITIVE EMPHASIS

Much of what has been said so far relates to the negative aspects of the Encyclical—its condemnations—the need for a positive statement of those correct principles and ideas that underlie the formation of the true Christian:

“the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.”

This is the positive statement of what our end and object is. We need to follow it out into all its positive ramifications though we shall perhaps necessarily refer to some further negative aspects, for example in relation to family life.

THE FINAL END OF MAN AS CONTROLLING

Perhaps one of the most persistent ideas of the Encyclical's discussion of education is the ultimate—the final end of man. This is central. It determines the objective of education, is necessarily related to the means, and is the determining factor in deciding the educational mission of the social institutions engaging in education: Church, family, and State.

GOD AND THE SUPERNATURAL MAN

We begin by reviewing the various ramifications of the end and object of man.

“It is, therefore,” says the Encyclical almost at the beginning, “as important to make no mistake in education, as it is to make no mistakes in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true

education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is 'the way, the truth, and the Life,' there can be no ideally perfect education which is not Christian education."

The aim of the work of Christian education is to secure the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society.

THE CLIMAX: THE END AND OBJECT OF CHRISTIAN EDUCATION

The whole Encyclical moves as it were to a final climax, the end and object of Christian education: "a topic of the greatest importance, that is, the true nature of Christian education, as deducted from its proper end." This proper end is, in cooperation with divine grace, to form the perfect Christian. This is the supernatural man referred to above, the man of character. It is expressed in theological terms as the formation of Christ Himself in those regenerated by baptism, the living of the supernatural life in Christ, and manifesting it in all our actions. This is the *Christian* life, the object of *Christian* education. This is the life of virtue, this is the life of grace. This is the life of the followers of Christ, those who imitate Christ, who take literally that "He is the way, the truth and the light."

This emphasis on the supernatural end of education is carried out throughout the Encyclical by the constant and inevitable association of the word Christian with the word education. What the Pope is concerned with is Christian education, the education of a Christian for the end and purpose for which by God's blessing he was as a child begotten. In the section in which education in general is discussed without the word "Christian" as a prefix, it is said

"Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for

which he was created, it is clear that there can be no true education which is not wholly directed to man's last end."

And consequently to use the "double negative" of the Pope there can be no ideally perfect education which is not Christian education.

THE PURPOSE SUMMARIZED

To put in summary form in language less technical, the purpose of education is the end of man—his highest and best self, his holiest self, if you please. However, it includes all of man's nature subjecting the lower to the higher. It includes the whole aggregate of human nature in all its many-sidedness, and it includes all phases of human life,

"physical and spiritual, intellectual and moral, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

While the over-all objective and purpose is the supernatural, the natural, as we have seen, is enriched and elevated; man must be prepared "for what he must be and for what he must do here below." And this, the Pope said "*in order* to attain the sublime end for which he was created." And this relationship is further emphasized in the observation that amidst the most exuberant material progress, earthly goods are not sufficient to produce true happiness either for the nation or for the individual.

V

THE EDUCATIONAL MISSION OF THE SOCIAL INSTITUTION IN TERMS OF THE END OF MAN

The mission of the Church and the mission of the family is related to this educational purpose which is the end of man. Not only in the proper mission, the area of faith and morals where the Church shares the Divine Magis-

terium, but in every other kind of human learning and instruction the Church has the independent right to make use of them, and to decide what is harmful to Christian education, because among other reasons "every form of instruction, no less than every human action, has a necessary connection with man's last end."

So the mission of the family is related to the end of man. Leo XIII puts it this way:

"By nature parents have a right to the training of their children, but with this added duty that the education and instruction of the child be in accord with the end for which by God's blessing it was begotten."

The mission of the State is in accord with the rights conferred upon it by God "to promote the common temporal welfare"; and there will be coordination of the particular end of the three societies—family, Church, civil society—into which man is born. It is the function of the State in the order of nature to protect the child, to promote or foster instruction of youth, and when necessary to supplement that instruction. The achievement of the missions of the Church and the family is a decided help to the State in the achievement of its temporal mission.

VI

THE MISSIONS OF THE SOCIO-EDUCATIONAL INSTITUTIONS

In view of the fact that the mission to educate is given to three necessary societies, education is essentially a social and not a mere individual activity. The Encyclical thus words the relationship of these societies, the family, the Church and the State.

"In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an 'imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is

a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has preeminence over the family, which finds its own suitable temporal perfection precisely in civil society.

"The third society, in which man is born when, through Baptism, he receives the Divine life of grace, is the Church; a society of the supernatural order and of the universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain."

VII

THE EDUCATIONAL MISSION OF THE CHURCH

The Church's preeminent place in education is based on the expressed mission and supreme authority *in the supernatural order*.

"Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."

THE NURTURE OF THE CHURCH AND ITS SOCIAL EFFECTS

The Church, also by its supernatural motherhood generates, nurtures and educates souls in the Divine life of grace with her Sacraments, her doctrines and her ritual. It may use all other knowledge and instruction and above all it may decide which may help or harm Christian education. She has full right to promote letters, arts, sciences and all learning in so far as necessary or helpful to Christian education. The work performed by the Church in this field has been of immense benefit to individuals, to families and to nations. The Church's right over the entire education in all schools extends not only to direct religious instruction but to all instruction *in so far as religion and morality are concerned*. It should be noted how carefully

the rights of the Church are defined by the addition of such modifying clauses as the one just quoted.

HARMONY AMONG THE SOCIO-EDUCATIONAL INSTITUTIONS

The preeminence of the Church in the Christian education of humanity in all nations is in harmony with the rights of individuals and of other societies. All should work together and cooperate. The Pope says:

"This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this preeminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order; to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict Himself: 'The works of God are perfect and all His ways are judgments.'"

THE CHURCH AS EDUCATIONAL ENVIRONMENT

The Church's educational work is also a part of the environment of the child. God has endowed the great family of Christ, the Church, with the abundant helps of his grace and countless means to meet the weakness of man's fallen nature. The educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches whose liturgy and art have an immense educational value. This is in addition to a variety of schools, associations, and institutions of all kinds established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture.

VIII

THE EDUCATIONAL MISSION OF THE FAMILY

The inviolable right of the family to educate children is in accord with the common sense of mankind and is recognized in legal decisions, such as the United States Supreme Court decision in the Oregon Case. This right is thus phrased in the Encyclical:

“The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.”

The obligation of the parents extends to all education, religious, moral, physical and civic. While the State has often violated the rights of parents, the Church has ever been the protector or defender of this right—always recognizing the family's inviolable natural right to educate the children and placing at the disposal of families her office as teacher and educator.

THE LAMENTABLE DECLINE OF FAMILY LIFE

The family is the first natural and necessary element in the educational environment of the individual. A well-ordered and well-disciplined Christian family furnishes the basis for a sound Christian education, but in our contemporary situation the Pope feels it necessary to point out the present day lamentable decline of family life and that, while long and careful study is devoted to preparation for offices and professions of a transitory and earthly life, parents have little or no preparation for their responsibilities in the family, particularly in the education of children.

The declining influence of the domestic environment is evidenced in the custom of sending children away from home at tender ages. And in one country children are actu-

ally torn from the bosom of the family to be formed, or rather deformed or depraved, in godless schools and associations.

THE PARENTS' RESPONSIBILITY FOR THE CHILD'S WELFARE

Parents should be careful about the right use of the authority given them by God, whose vicars in a real sense they are, to promote the education and welfare of the children. The authority is not given for the parents' own advantage, but for the child's.

IX

THE EDUCATIONAL SERVICE OF THE SCHOOL

The school became necessary as a social institution as the family became unequal to the task and the younger generation needed to be trained in the arts and sciences for the advantage and prosperity of civil society. It is through the school that the individual is most keenly aware of the State as a factor in his educational environment. While the school is thus conceived it is actually an instrument of the State. The relationship of the school as an instrument of the three societies—the family, the State, and the Church—needs to be kept in mind in a theology of education. The school owed its existence to the initiative of the family and the Church long before it was undertaken by the State. We must keep this relationship in mind in the operation of schools. The school as a social institution must not only be not in opposition to the Church, and the family, but must be in positive accord with them and form with them *a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church.* The school under ideal conditions is the instrument of all three societies.

Thus conceived, the school will necessarily be related to achieving the purposes of the end of man, and all three societies will be mutually cooperative in helping each individual to achieve his end.

A "neutral" school in which religion is excluded is necessarily incomplete and not only incomplete but has a strong tendency to become irreligious. The "mixed" school in which students are provided with proper religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers, does not fulfill this harmony of relationship among the three social institutions.

THE CATHOLIC SCHOOL

Recognizing fully the mission of each of the social institutions in achieving its respective purposes harmoniously, in terms of the end of man, the ideal school is one in which all the teaching and the whole organization of the school, its teachers, syllabi, and textbooks in every branch, are permeated by the Christian spirit under the true and maternal supervision of the Church. This is the Catholic school. This does not mean that in a nation where there are different religious beliefs there is no chance to provide the public instruction other than by "neutral" or "mixed" schools. This can be achieved if the state will only leave free scope to the initiative of the Church and the family and give them such assistance and help as justice demands.

EDUCATION AS A PHASE OF CATHOLIC ACTION

To guarantee to their children a Catholic school is not a political but a genuinely religious work and an important task of Catholic Action, or, to use the exact language of the Pope, "they are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience." In providing this education for their children, Catholics are not separating their children from the body of the nation or its organization, but educating them in a manner most conducive to the prosperity of the nation and the achievement of the purpose of the State—the temporal well-being of the individual.

TEACHERS AND EDUCATION

It may be necessary to note that "perfect schools are the results not so much of good methods as of good teachers; teachers who are thoroughly prepared and well grounded in the matter they have to teach and who possess the intellectual and moral convictions required by their important office, who cherish a genuine and holy love for the youths confided to them because they love Jesus Christ and His Church of which they are the children of predilection, and who is, therefore, directly the head of the true good of family and country." Education, being a human process and creating the supernatural man, is naturally more affected by personality than by mere techniques. The training of youth which is the "art of art and the science of sciences" cannot in itself achieve the purposes of education without grace or without the faith of the individual.

X

THE CHURCH'S USE OF OTHER MEANS TO ACHIEVE ITS MISSION

Though "faith and morals" is the proper object of its mission, the Church is interested in everything that affects that mission, e.g., every other kind of human learning and instruction. This common patrimony, of individuals and society, the Church has an independent right to use and it decides what may be helpful or harmful to Christian education. As a matter of fact, all human action and all instruction has significance for man's final end. The Church's interest is more fully stated:

"It is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned."

THE ATTITUDE OF THE CHURCH TOWARD THE FAMILY

These rights of the Church in no way interfere with the rights of the family nor of the State, but rather reinforce them. This is perhaps best illustrated for our purpose by the attitude toward the State. The Pope says:

“Nor does it interfere with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to cooperate with this authority and to make provision for a mutual understanding, should difficulties arise.”

It is well illustrated too in the Church's unwillingness to baptize children of infidels without permission of parents in violation of the “family's inviolable natural right to educate the children.”

THE ATTITUDE OF THE CHURCH TOWARD SCIENCE AND PROFANE CULTURE

The attitude toward a just liberty in the pursuit of science and of all sorts of profane culture is expressed in the following paragraphs.

“This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this preeminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order; to which pertain the rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict Himself: ‘The works of God are perfect and all His ways are judgments.’”*

* The norm of a just freedom in things scientific serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching.

We have been concerned here only to start this interest of the Church toward science, profane culture, and other aspects of life not directly a part of its mission. The three paragraphs illustrate how important these areas are, and because of their relation to man's "last end," the Church's interest in them. The rights of teachers, being delegated rights, might have been used to further illustrate the rights of the family, Church, and State, but the general principle is sufficiently clear.

XI

BASES IN THEOLOGY

Let us summarize briefly the main concepts of theology that are at the basis of the discussion of Christian education in the Encyclical. They are listed, largely in the language used by the Pope, as follows:

1. God, first principle and last end of the whole universe.
2. Man created by God to His image and likeness and destined for Him who is infinite perfection.
3. God is the Supreme Good, for the souls of men.
4. "Man fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite."
5. Man needs the abundant helps of God's grace and the countless means with which He has endowed the great family of Christ, the Church.
6. The Sacraments are the divinely efficacious means of God's grace.
7. "God has divided the government of the human race between two authorities, ecclesiastical and civil, establishing one over things Divine, the other over things human. Both are supreme, each in its own domain; each has its own fixed boundaries which limit its activities. These boundaries are determined by the peculiar nature and the proximate end of each, and describe as it were a sphere within which, with exclusive right, each may develop its influence."

8. The Church is divinely commissioned to teach by Christ: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."
9. "In faith and morals, God Himself has made the Church sharer in the Divine Magisterium and, by a special privilege, granted her immunity from error."
10. The Church into which man is born by Baptism has for its end the eternal salvation of mankind.
11. The Church is the Mystical Body of Christ.
12. God directly instituted the family for its peculiar purpose, the generation and formation of offspring.
13. "The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God. . . . The father is the principle of generation, of education, and discipline, and of everything that bears upon the perfecting of human life."
14. "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being."
15. The Creator has ordained and disposed perfect union of sexes only in matrimony and with varying degrees of contact in the family and in society.
16. The civil society and the State are subject to God and to His law, natural and Divine.
17. A universal moral code is found in the Decalogue, the Gospel law and in the consciences of men.
18. Matters of education which belong to the supernatural order are not subject to physical laws, and hence to research or experiment are conclusions of a purely natural and profane order.
19. The function of civil society is the temporal well-being of the community—the common good, by rights conferred by the Author of nature.

THE NATIONAL COMMISSION ON LIFE ADJUSTMENT EDUCATION FOR YOUTH

REV. BERNARDINE MYERS, O.P., Ed.M., S.T.Lr.*

It was at the call of U. S. Commissioner of Education, John W. Studebaker, that the nine representatives of national educational organizations came together in Washington, D. C., for their first meeting on December 1, 2, 3, 1947. These nine representatives form the National Commission on Life Adjustment Education for Youth, the chief concern of which is a program of action intended to accelerate and expand the effectiveness of endeavors being made in schools to meet the needs of all youth. The Commission is also concerned with youth not now in secondary schools as well as with the much larger group in school whose needs are not being adequately met.

This National Commission will attempt to provide co-ordinating leadership for achieving the ideal of appropriate universal secondary education so long held by American educational leaders. To this end it will (1) promote co-operative research bearing on its problems, (2) disseminate information to attain its program, and (3) foster active implementation at state and local levels of more efficient and effective youth education.

Chairman of the Commission is Benjamin C. Willis, Superintendent of Schools, Yonkers, N. Y. Mr. Willis represents the American Association of School Administrators. Other members are:

Charles S. Wilkins, President, A. & M. College, Magnolia, Ark., representing the American Association of Junior Colleges.

J. C. Wright, formerly Assistant Commissioner for Vocational Education, U. S. Office of Education, Wash-

* President, N. C. E. A. Secondary School Department; Member, National Commission on Life Adjustment Education for Youth.

ton, D. C., representing the American Vocational Association.

Paul D. Collier, Director, Bureau of Youth Service, State Department of Education, Hartford, Conn., representing the National Association of High School Supervisors and Directors of Secondary Education.

Francis L. Bacon, Principal, Evanston Township High School, Evanston, Ill., representing the National Association of Secondary School Principals.

M. D. Mobley, Director, Division of Vocational Education, State Department of Education, Atlanta, Ga., representing the National Association of Directors for Vocational Education.

Rev. Bernardine Myers, O.P., President, Secondary School Department, National Catholic Educational Association, Director of Studies, Fenwick High School, Oak Park, Ill., representing the National Catholic Welfare Conference.

Clyde A. Erwin, State Superintendent of Public Instruction, Raleigh, N. C., representing the National Council of Chief State School Officers.

Marcella Rita Lawler, State Department of Education, Olympia, Wash., representing the National Education Association.

The National Commission on Life Adjustment Education for Youth owes its existence to an impassioned plea for more adequate school offerings for all youth voiced by Dr. Charles A. Prosser. It was at the final conference of a meeting held in June, 1945, under the sponsorship of the Vocational Division of the U. S. Office of Education that Dr. Prosser presented what has now become a historic resolution. The Prosser Resolution points out the need for a more practical program of education for those boys and girls of high school age for whom neither the college preparation curriculum nor training for the skilled vocations is desirable. It further called upon the U. S. Commissioner of Education to hold a series of regional confer-

ences between representatives of general education and vocational education to consider this problem and at least to begin its solution. These conferences were held in New York City, Chicago, Cheyenne, Sacramento and Birmingham.

A number of broad conclusions arose from these meetings which point unmistakably to the importance of the problem contained in the resolution. Some of these agreements are:

1. That secondary education today is failing to provide adequately for the life adjustment of a major number of pupils of secondary school age.
2. That a broadened viewpoint and a genuine desire to serve all youth is needed on the part of teachers and those who plan the curricula of teacher-training schools.
3. That functional experiences in the areas of practical arts, home and family life, health and physical fitness, and civic competence are basic in any program designed to meet the needs of youth today.
4. That a supervised program of work experience is absolutely required for the youth with whom the Resolution is concerned.
5. That an intimate, comprehensive and continuous guidance program must be the basis upon which any efforts to provide life adjustment education must rest.

We feel assured that all Catholic educators will agree regarding the genuineness of these conclusions. The first, i.e., that the needs, interests and abilities of many high school youth have not been well served, is evident from the following facts: (1) more than one fifth of the nation's youth do not enter high school, (2) more than 40 per cent who enter quit before graduation, (3) many of those who remain in school are required to take part in educational procedures so unrelated to every day life that, when they finish school, they are not at all adjusted to life as they find it.

The second conclusion will make all Catholic teachers do a little serious thinking. Regarding the first part—the

broadened viewpoint—perhaps we all have need of some improvement. Maybe we have been and still are a bit on the conservative side. True, we are educating with eternal salvation always in mind, but it must not be forgotten that a well adjusted life in the world can be a most important factor in winning a blessed eternity. In short, we are sometimes so engrossed in teaching truth that we forget the persons to whom we are teaching the truth. Because of the consecration that is ours due to our priestly character or the religious vows that we profess, the other part of this second conclusion—the genuine desire to serve all youth—has a most intriguing appeal for us. We feel and rightly so, that we are all actuated by a most genuine and sincere desire to serve all youth whom Divine Providence has entrusted to our educational efforts. In fact, it is right here that we fit ourselves into the picture of the law of charity: "Thou shalt love the Lord Thy God with thy whole mind—and thy neighbor as thyself." The old maxim that "we learn to do by doing" brings us all into agreement with the third conclusion. In order to meet the needs of youth today we must do more than merely teach. We must demonstrate, we must invite our pupils to perform the various functions called for in the various areas contained in the conclusion.

A supervised program of work experience, demanded as absolutely necessary in order to meet the needs of the youth with whom the Resolution is concerned, assuredly would be a new departure for the Catholic high school. However, it is not beyond the possible. In fact, many of our Catholic schools already have the machinery at hand whereby this program could be put into action. Local businessmen, factories, and other interests are constantly seeking student help and these in cooperation with an individual on our faculties, capable of supervising the program and zealous for life adjustment education, could certainly make possible the work experience required.

From surveys at hand, it would seem that in our Catholic

high schools the matter of guidance is at best haphazard. Of course we have no fear that the function of guidance is neglected. Administrators, individual teachers, athletic coaches and in fact almost everyone connected with the school is ready and anxious to act in this capacity whenever given the opportunity. But we must subscribe to the final conclusion of the regional conferences that, if any effort toward life adjustment education is to succeed, it must be based upon a program of systematized guidance.

These conclusions are based in part on a number of questions upon which the Prosser Resolution focuses attention —questions which the National Commission must further attempt to answer. They are:

1. How can the youth with whom the Resolution is concerned be given occupational or other motives which are as potent as those possessed by the youth headed for college or the skilled occupations?
2. What is it that we need to know about these individual youth in order to guide them?
3. For what reasons do some of them drop out of school?
4. What ways and means can be used to know them?
5. What educational needs do they have?
6. What educational experiences must the school provide in order to meet the needs of these less well-served youths?
7. What financial and organizational changes in public secondary schools must be made if the problem is to be solved?
8. What changes need to be made in the recruitment and training of teachers if this problem is to be solved?
9. How can the members of the teaching profession be aided in seeing the importance of this task and how can their active assistance be secured?
10. How can the public be aided in seeing the importance of this task and how can the active assistance of the people be secured?

And so, one easily sees that an immense amount of research must be accomplished before anything like a program

of action based upon the Prosser Resolution can be set into motion. A considerable part of this research, however, has already been done and has resulted in a number of Common Understandings with regard to the vast content of the Resolution itself. Among these have been found a considerable number of implications for secondary education. We list below those considered most important by the committee which engaged in this particular study:

1. Implications concerning guidance and pupil-personnel services
2. Implications concerning citizenship
3. Implications concerning home and family life
4. Implications concerning leisure
5. Implications concerning health
6. Implications concerning consumer education
7. Implications concerning tools of learning
8. Implications concerning work experience and occupational adjustments
9. Implications concerning administrative, financial, and organizational arrangements in the school

Added to these implications found in the Resolution is one insisted upon by the National Commission and which certainly will merit the most generous applause by every Catholic educator. It is the implication concerning ethical and moral living which seems today to be the unmet need of a much larger sector of youth than the sixty per cent suggested in the Resolution.

It must be admitted here that never in the nation's history has secondary education faced so important and so far-reaching a challenge. Never before has an educational problem created so universal an interest. From coast to coast and from the Lakes to the Gulf come requests for greater enlightenment on this matter of Life Adjustment Education for Youth. Great sums of money must be provided to carry out the necessary research and to set the program in action on national, state and local levels. Undoubtedly the United States Government will provide some

and, for the rest, it is hoped that some of the great Foundations will come to education's aid.

And now comes the question, "What will be the part to be played by the Catholic high school in putting into action this program for Life Adjustment Education?" The answer is simple. The Catholic high school is and always will be enthusiastic for any programs of better and more universal education for its youth and zealous in carrying it to perfection. The U. S. Office of Education is keenly aware of the magnitude of the contribution of Catholic education to the nation. We have not been left out in regard to the deliberations connected with this entire program. We have a representative on the National Commission who was most graciously and respectfully received into this group of notable educators. We recognize the need. All that we want are the necessary instructions which before very long will be issued from our State Departments of Education.

To make apparent the interest and cooperation of the Catholic high school in this national movement for more adequate education, the Secondary School Department of the National Catholic Educational Association will devote its entire program at the forthcoming San Francisco convention to the discussion of "Life Adjustment Education for Youth."

Bulletin

National Catholic Educational Association

The Subtleties Of Secularism

Proposed Curtailment of Federal
Tax-Exemption For Schools

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Bulletin

National Catholic Educational Association

The Subtleties of Secularism

Most Rev. Bernard J. Sheil, D.D.

Proposed Curtailment of Federal Tax-Exemption for Schools

Rev. Robert H. Sweeney, C.S.C.

SPECIAL NOTICE

CHANGE IN DUES FOR MEMBERSHIP

Beginning January 1, 1949, the following membership rates are assigned to institutional and individual members by decision of the Executive Board at Cincinnati on January 12, 1948

Sustaining Membership

Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues

Each Seminary in the Seminary Department pays an annual fee of \$25.00.

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Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$25.00.

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Each member in the Catholic Blind Education Section pays an annual fee of \$3.00.

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Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is \$3.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Education Association,
1812 MASSACHUSETTS AVE., N. W.,
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THE SUBTLETIES OF SECULARISM

MOST REV. BERNARD J. SHEIL, D.D.*

The hour is grave and the time is troubled. There are wars and rumors of wars; people are fearful and unhappy everywhere; discontented with a discontent they cannot define, but only feel; the air is full of tension, of unrest. Everyone seems permanently ill at ease, and distrust of friends, of neighbors, of nations grows from day to day. There are only a few clear voices in this maelstrom of confused humanity, and very few listen or understand.

Our fragmented concepts of God, of man, of the world have produced nothing but chaos. We could hardly expect anything else. Actions are inevitably going to be chaotic and inconsecutive, if philosophy is chaotic and confusing. The fact that we Americans, for example, still eagerly and fervently cling to freedom and justice is a tribute, not to our intellectual and spiritual coherence, but to the intrinsic, enduring attraction and essential value of these qualities. We are clinging, in other words, to the remnants of a tradition that was once intellectually and spiritually fortified by stable, permanent truth.

The progressive separation of the world from truth (which has been misnamed progress) has sapped us of our spiritual vitality, so that we stand almost powerless before the onslaughts of the forces of evil. The philosophy of the completely self-sufficient human being once held out wondrous promises to men, but it has ended in a mad dance, in a reeling, battered world, in a bitter humanity. What we see now is the perversion and progressive abandonment of our own standards: religion opposed and callously abused; human beings treated like beasts; millions of people uprooted from their homes; freedom scandalously disregarded; families broken up without qualm. And all in the name of power.

* His Excellency delivered this address to the Tenth Annual Meeting of the Midwest Secondary School Department of the National Catholic Educational Association, Palmer House, Chicago, March 9, 1948. As Auxiliary Bishop of Chicago, Bishop Sheil is well known for his extensive contributions to the field of education and social science.

Civilization today is still Christian in appearance. We still hold up as ideals the things which Judaeo-Christianity has always regarded as most important. Yet, beneath all that and now more and more openly, the real values of our time are coming to the fore, the values which men in *fact* hold highest. More and more, morality is openly abused and disavowed; formerly, we at least tried to cling to moral principles. It is symptomatic of this despairing kind of honesty that Russia, one of the most powerful nations on earth, no longer bothers to pretend. The external catastrophes, the monumental disasters, that have stricken men are in themselves bad enough. But there is abroad today a force which is seeking to effect an internal disaster: the corruption of men's souls. If this force succeeds, the world will erupt into a barbarism compared to which the barbarism of the Goths was as child's play.

You can call this force the Devil; and you will be right. But the Devil, with characteristic cleverness, has disguised himself in a most subtle way: it is the way of secularism. He, of course, does not make a frontal attack, as he never does. Because of the subtlety of secularism and because it is all pervasive, it is almost impossible to identify it, but examples of it abound. We are so immersed in it that we ourselves are often not aware of it and of its influence on our lives and actions.

Secularism has been admirably defined in the Bishops' statement of 1947: "No man can disregard God—and play a man's part in God's world. Unfortunately, however, there are many men—and their number is daily increasing—who in practice live their lives without recognizing that this is God's world. For the most part they do not deny God. On formal occasions they may even mention his name. Not all of them would subscribe to the statement that all moral values derive from merely human conventions. But they fail to bring an awareness of their responsibility to God into their thought and action as individuals and members of society. This, in essence, is what we mean by secularism." This is the underlying evil of our day. The great evil of

the day is precisely this disregard of God, a disregard which ranges from positive denial of His existence to a practical indifference to Him. This root evil has been called, accurately, secularism. But, no matter what you call it, it is the root of all our trouble.

Because of this, there is a loss of the sense of sin and a personal responsibility to God. As a result, family life is undermined, because God has been removed from the family circle. Education itself is in considerable confusion because God is, except in some schools, almost totally ignored. Economic life, indeed life itself, is often plain, uninterrupted, unrelieved misery, because God is never consulted. The total effect of massed human suffering is so great that our minds are stunned; again an effect of leaving God out of our plans.

But secularism is a big word; and "disregard for God" is a big and frightening idea. How does it work out in daily life? How, specifically, is it manifested in our Catholic high schools? It would be unjust to deny that Catholic high schools are doing an excellent job. And surely there is nothing more inspiring than the extraordinary work throughout our country of nuns and priests in the difficult field of teaching. Without their dedicated lives, without their real daily and constant personal sacrifices, their unsung devotion, our Catholic students, and, for that matter, our country, would lose immeasurably. Only God can adequately repay them for their fabulous labors. Yet, in spite of this, there are manifestations of this evil called secularism, even in our Catholic schools. Naturally, as Catholics, we stoutly maintain that God is the central fact of our existence. But there are indications that we do not always follow out our beliefs in practice.

The first area in which this comes to mind is the teaching of religion. Now, religion, in most high schools, is not an accredited course; and some schools, in their slavish devotion to the requirements of the accrediting agency, do not hesitate to cut down the time given to this subject. The students frequently regard the religion class as of little im-

portance. Their attitude is only a reflection of the faculty's attitude. Religion class may even be omitted if a special occasion arises, whereas nothing under the sun would lead a principal or teacher to omit a geometry class. Then, too, there is the dead, lifeless discussion of religion, of the central facts of life: God, the human personality, the relation of man to God, the soul, man's destiny. The relation of religion to life, to everyday living is not made clear, with the result that we have millions of Sunday Catholics who regard religion as a sort of expendable appendage, as something outside real life.

For the most part, the very meaning of life, the very dignity of man and all related questions are properly validated only by religion. It is particularly tragic, then, that our high school students are frequently not religiously equipped; consequently, they may not ever be properly equipped.

The presence of secularist attitudes in our high schools is revealed also in the prevalent racial attitudes among both our students and faculties. No church has so insisted on the human dignity as has our own Catholic church. Our present Holy Father, along with all his predecessors, has made the most eloquent defense of man. Yet we Catholics in the United States have not responded to these magnificent appeals to safeguard human dignity. And nowhere is this seen more clearly than in our high schools. The almost total absence of members of minority groups from our Catholic high schools is a realistic and sufficient commentary on our practical belief in the equality of all men under God. This exclusion of racial minorities strengthens existing prejudices in our students. The grievous disregard of men, whether they are adults or high school students, is a clear but sad example of a grievous disregard of God.

There have even been occasions on which teachers actively encouraged the growth of race prejudice. Such things are odious. It is absolutely indefensible and sinful for teachers, whether priests or nuns or lay people, in any way to foster race prejudice. It is an intolerable situation, this flouting of Christ's commandment to love one another. Happily,

such hateful things are not common among our teachers; but there should not be even one instance of it. Race prejudice and racial discrimination cannot be reconciled with Catholicism, no matter how cleverly we rationalize. Christ's command that we love one another is a command, not a suggestion.

Another striking evidence of secularism, the disregard for God which leads straight to the disregard for man, is found in the student's attitude toward social and economic questions. This attitude also is, unfortunately, picked up from the teachers. Let it be clear that I believe in no field has so much progress been made as in that of education. In general I have noticed a most encouraging and exciting broadening of students' interest in the papal encyclicals and in the troublesome issues of the day. But in spite of this splendid improvement, there is still a vast wall of indifference toward social problems and the solution offered by the Church. Sometimes one hears the most regrettable social pronouncements from young Catholics.

It is depressing to discover some of the completely anti-social attitudes our students have. Of course, much of this is produced in the homes. And the students are still young enough, I know, to be taught better; but what if some of them never receive such teaching? But the schools can exert themselves far more in the interest of correct social thinking. There are still too many teachers whose social and economic ideas are very nearly feudal. Such teachers, especially if they have strong personalities, always leave strong and wrong impressions on students. The painful result is that our high schools are producing more than their share of rugged "little" individualists, who, unfortunately, will grow up to be "big" rugged individualists. And the philosophy of individualism, just as the philosophy of collectivism, is essentially opposed to the teachings of Christ.

Many of our students are admirably informed on communism and its evils. But they are woefully ignorant of the reasons which brought on communism. It is perfectly fine

that they fight the evils of totalitarianism; but we must not let them get so wrapped up in this that they forget something far more important; a decent, just Christian social order; and the restoration of all things in Christ. That is the job the Popes have given us.

There are related instances of secularism in our schools. There is, for instance, the unhealthy promotion of a false sense of values. It is not odd that such things should creep into our schools and into our lives, since we are products of a certain type of environment; what is odd is the widespread acceptance of these values, essentially anti-spiritual, by Catholics. I refer to such a thing as the confusion on what success means, or what a successful man is.

Success is so often identified with money; and social pressure exerts its very great influence toward making the rich man the respected and admired man, just because he is rich. The student in the high school who is subject to this pressure is the victim of harmful and possibly permanent confusion. The devotion to success as identified with money is a pervasive evil, clearly anti-spiritual and anti-God, and therefore wrong. This sort of success and Catholicism have nothing in common. I am not speaking of money as being evil in itself; it certainly is not. But our high school students, along with the rest of us, very often find themselves in serious conflict over what is of first importance, just because of this peculiar attitude on money.

There is so much talk and so little action; and so much of that action is without contemplation, without roots in God. It is no wonder we have not made our mark in the world, because we have not been good witnesses to the truth of Christ. There has been too much complacency, when the world is falling apart before our very eyes; there has been too much self-satisfaction, when events ought to make us bristle with indignation; there has been too much self-congratulation, when we possess a truth that we do not dare to use.

We boast that we have the only right theory of education. That is certainly true. But I suspect that we Catholics have

often traded our splendid educational heritage for a "mess of North Central Association pottage." It must be admitted that these accrediting agencies have done much to improve all schools. But they are not the last word on what is important and what is not. If we say that the things of the spirit are most important, then why do we so often act as if they are not?

There has been improvement, tremendous improvement in our schools, I repeat. Our Catholic schools are unquestionably superior to others. It would be most unjust to leave the impression that our schools are failing completely. But if they are not failing completely, neither are they succeeding completely in convincing our students that their vocation is to Christianize the world and to assist in the reconstruction of this world, or in helping them see that it is not enough to believe in Catholicism, but that they must also live it all day every day.

It is never easy to live a Christian life; the attractions of the world and the pull of passion, the inclinations of our soiled but redeemed human nature—all these things work against us. But at the same time, we have the promise of Christ, God Himself, that His help will never be lacking, if we only ask for it and use it. If we have already asked for that help, let us ask for more; if we have already used that help, let us use it more.

PROPOSED CURTAILMENT OF FEDERAL TAX-EXEMPTION FOR SCHOOLS

REV. ROBERT H. SWEENEY, C.S.C.*

If you had revealed to George Washington during his lifetime a conviction that King's College ought to pay federal income taxes, you would have baffled him considerably. Entirely apart from the question of whether a direct tax should be imposed upon any citizen or institution by a federal government, the notion that King's College might possibly be considered in the category of income-producing or profit-making institutions would have marked you as an imaginative sort.

Of course, you might also have deeply shaken the Father of our Country's trust in your balance if you had proposed discussing means of alleviating a national debt of two hundred and fifty-eight billion dollars; or means of raising six billion dollars annually merely to meet the interest on a public debt.

I. THE PROBLEM OF RAISING FEDERAL FUNDS

The staggering national debt and the enormous costs of running the national government have forced the House of Representatives to restudy the entire federal tax structure. It seems evident that some way must be devised of increasing the federal income and reducing the debt; at the same time, a move to increase taxes on the already heavily-burdened taxpayer might spell suicide for the political party guilty of sponsorship. One luscious plum that immediately strikes the eye of a hungry tax bureau is the privilege of tax-exemption that has been accorded since colonial times to religious and charitable institutions and in more recent times to the thousands of cooperative enterprises that have been formed.

If tax-exemption were eliminated, it would have the im-

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mediate effect of adding millions of dollars annually to governmental income; it would also have the attractive quality of easing the burden on taxpayers without creating hostility among a large number of the voting public. The one disturbing feature would be that elimination of tax-exemption would also eliminate thousands of charitable institutions, and every informed legislature knows that ultimately the burden would be thrown back on the taxpayer, with additional costs for governmental administration.

Consequently, the House Ways and Means Committee, under the chairmanship of Mr. Harold Knudson (R., Minn.), has hopefully but cautiously approached the problem of a complete revision of the Internal Revenue Code, with a particular interest in curtailing tax-exemption if it can gracefully be accomplished.

The avid interest of the Ways and Means Committee in exemptions has been sharply abetted by representations made before it by various organizations striving to eliminate one or another form of tax-exemption. For example, the American Council of Commercial Laboratories on July 8, 1947, filed a complaint with Congress that 52 land-grant colleges were engaging in research and testing projects for industrial concerns, that they were in direct competition with the Commercial Laboratories, and that they were annually receiving millions of dollars for these services without paying taxes or having to report how they made the money. On November 18, 1947, Commercial Laboratories through its Washington Liaison Service recommended to the Ways and Means Committee that educational institutions engaged in business amounting to more than \$5,000 be required to file Internal Revenue Form 990; this would involve the colleges in a major gymnastic of accounting, because this highly complicated form is based on the accounting system of an industrial concern in business for profit. A similar proposal made by the Treasury Department several years ago was rejected for non-profit charitable and educational corporations.

Another major goad to the curiosity of the Ways and

Means Committee was the testimony of the National Tax Equality Association that it estimated the government was being deprived of nearly three billion dollars by tax-exemption between 1942 and 1950. This obviously made no account of the correlative fact that the elimination of tax-exemption would eliminate the capacity of thousands of charitable and educational institutions to carry on their work, and a gargantuan burden of carrying on those public services would fall back upon the government.

II. ARGUMENTS FAVORING CURTAILMENT OF TAX-EXEMPTION

1. The government must reduce the national debt without increasing taxes. The burden on the taxpayer is already severe. Corporations are taxed 40 per cent of their adjusted gross income. Moreover, if the government continues under the staggering burden of the present national debt, it keeps itself in the position of a man perpetually struggling in the clutches of a moneylender: all of its income goes to pay the interest on a loan, and it never redeems the mortgage on its house. This year a net of approximately seven billion dollars saved over budget estimates could go to reduction of the debt. *De facto*—some of it may go to financing the Marshall Plan.

It is distinctly worth our noting that education suffers under a system of high taxes, because the voluntary contributions on which education has always had to rely are reduced and the sizeable bequests that have helped to build the endowments of many universities are eliminated where exorbitant taxes have prevented the accumulation of sizeable estates.

2. The cooperative movement has deprived government of millions in taxes.

At the present time there are more than 10,150 farmers' cooperatives alone. Most of these are local, but many of them have done a gigantic business in marketing and purchasing. They are tax-exempt, and their volume of business, which is more than five and a half billion dollars an-

nually, is in competition with middlemen whose income is taxed. The struggle of the State Chambers of Commerce to eliminate what they term this unfair competition is well known; the Dominion of Canada after a year-long study subjected cooperatives to income tax on the ground that their purpose is to save or make money for their members.

Unfortunately, the cooperatives have come to be bracketed with schools and charities because of the common prerogative of tax-exemption. This, undoubtedly, throws the schools into an unfavorable light, because the purpose of the cooperative is to save or make money whereas the schools and charities have no such profit motive; thier purpose is the public service of education and charity.

3. Tax-exemption is a potential weapon against private enterprise.

If a school owns a spaghetti factory, or if a foundation established by a group of alumni serving without salary acquires a spaghetti factory for the exclusive benefit of the school, the factory's income is not subject to the 40 per cent income tax. This is provided by Section 101 of the Internal Revenue Code. Consequently, the school has the power to undersell its competitors who pay the income tax. Or, if it is desired, it could put the 40 per cent of income back into expansion of the business, and eventually it could force all competitors out of business.

Private industrialists in competition with tax-exempt enterprises are concerned because they feel they are at the mercy of the trustees of educational institutions with power to destroy. Actual charges of price manipulation by tax-exempt enterprises are virtually nonexistent; but the fact remains that more and more schools have been taking advantage of the tax-exemption in acquiring lucrative businesses, such as hotels, factories, stores, oil wells, real estate, garages and many other commercial projects that have no direct connection with the business of education.

It is interesting to note that the legal representatives of New York University, which recently has acquired four business firms with a value of many millions of dollars, felt

the cogency of this objection keenly enough to suggest before the House Ways and Means Committee on December 12, 1947, that if any regulation were felt to be necessary it ought to be in the form of a statute requiring such tax-exempt enterprises to use for immediate purposes of education the amount of income that would have gone to government in taxes; this would avoid the danger of underselling and would prevent colleges from acquiring business firms on mere credit and paying for them out of the tax-free income.

It is obvious that the removal of more and more commercial firms from the tax rolls means that a heavier burden is placed on other firms and on individual taxpayers to support the costs of all the benefits of government, such as military and police protection, public health services, and all of the hundreds of other benefits which are enjoyed by the taxpaying and the tax-exempt person alike.

Chairman Knudson has expressed concern over the incursions of schools into commercial fields that are in no way directly connected with academic education; he wonders whether any halt in the trend can be anticipated or whether the more aggressive and profit-minded schools will ultimately gain complete control of our business structure by using tax-exemption as a weapon. The ogre of mortmain and the persistent charge that the Church through history has used its privileged position to acquire and hoard wealthy estates may reasonably be suspected to lurk in the back of the minds of some of the legislators.

Only the educators' instinctive conservatism or a dullness of business sense has prevented an even greater number of forays into the field of tax-free business.

4. Suspicion that tax-exemption has been abused.

It is, of course, a laudable phenomenon of philanthropy when a wealthy industrial family turns a profitable business into a foundation whose income is to go entirely to education or charity—excepting a comfortable income for the family of the founders. But taxgatherers are inclined to diagnose a remote aroma of reluctance on the part of some founding industrialists to turn over to the government the large

share of income required by the Internal Revenue Code. That this is no more than a partial motivation no one would deny, but the scent of tax evasion persists in the nostrils of the men of government.

Again, in the case of cooperatives a service of marketing and buying for the purpose of saving or making money by eliminating a middleman whose income would be taxed distinctly jars the taxgatherer. He cannot help suspecting that the escape from taxes has had a distinct bearing on the phenomenal growth of cooperatives.

5. The government should know where the money goes.

The argument has been used that tax exemption is a privilege accorded by government; it is the equivalent of a rebate of funds that the government has the power to collect. In a sense it is the same as if the taxpaying populace were contributing the money to education and charity. And consequently the government as representative of the people should have a right to know exactly what becomes of the money; and, if the government believes that the money is not being used in the best interests of the public welfare, it should have the right to determine that the exemption shall be curtailed or the money used in a way that is not harmful to the taxpayer.

It is true that the position of the colleges has not been helped by the over-liberal attitude of some schools that have stoutly defended the right of their professors to propagate atheism in their classes, to sneer at traditional Christian morals, to attack private property and to damn in toto the traditional American form of enterprise. There have been repeated pointed remarks by members of the Ways and Means Committee about communism in the schools and about the need of a well-bristled broom for the rooms of the left wing of the campus.

III. ARGUMENTS FAVORING CONTINUED TAX-EXEMPTION

It is not the purpose of this article to evaluate the arguments concerning tax-exemption of cooperatives; in his testimony before the Ways and Means Committee on November

4, 1947, Under Secretary Wiggins of the Treasury Department after a rather complete study of the matter confessed that the problem was not easy but he indicated an attitude of the Treasury that exemption should be eliminated at least partially. Unfortunately, the thorough study that is being made by the Treasury Department on the income and the amount of exemption enjoyed by charitable, fraternal and educational organizations has not yet been completed.

It is the purpose of this article to consider only the tax-exemption enjoyed by schools, and particularly institutions of higher learning. The threat of at least partial removal of the privilege is of drastic concern to all educators.

It should have escaped the notice of no one engaged in the field of education that there is a general assumption underlying the arguments cast in favor of removal of tax-exemption: that schools are in business and may reasonably be expected to pay for the costs of government as do other businesses. There should be no necessity of stressing here the fact that education is not a profit-making endeavor—either in theory or in fact. It is a public service, including as a primary function the training of a citizenry and especially an enlightened leadership for the nation. No one thus far, not even the most hostile antagonist of tax-exemption, has chosen to assert that it is not more important than the work of flood-control or improving the breed of dairy herds, both of which are governmental projects supported out of public taxes.

The basic problem here is an evaluation of education. No one questions that it should have the encouragement of the government; but the bitterly real tax emergency has brought on a restudy of the amount of favor that should be given to education by the tax laws. Should the schools be given an unlimited right to engage in commercial enterprises for the benefit of education, when those commercial enterprises are in no way connected with education except as a means of raising funds? To what extent should industrial firms be allowed to make use of the applied research and testing facilities of the universities, at rates that can

reflect freedom from the burden of taxation? Entirely apart from the problems of taxes, would it be economically healthy to allow the churches and schools and fraternal organizations to extend their control unlimitedly over the commercial enterprises of the nation?

Here are some of the arguments that militate against the curtailment of tax-exemption of the schools:

1. The danger of federal control of education.

Removal of tax-exemption would squeeze out of existence thousands of schools which are barely surviving. The financial plight of education is too well known to need highlighting here; it is sufficient to recall the colleges and universities that at the present time are engaged in fund-raising activities with announced goals of two billion dollars for immediate development; many universities, of course, have announced publicly that their campaigns are actually without ceilings. And in the very nature of higher education today, with its unlimited research possibilities, a single efficient university could absorb a gift of a hundred million dollars and at once put it to good use without a quiver of embarrassment. The demand for higher education is rapidly tending to become coextensive with the demand for secondary education; and the colleges are simply not equipped to take care adequately of the constantly growing demands made upon them.

Removal of tax-exemption would make it impossible for private institutions by and large to compete with public institutions supported by public taxes. In the case of innumerable schools, the alternative to starvation would be to beg food from the government. And in the normal course of events, if education were federally supported, it would eventually come to be federally controlled.

It is no more desirable that education be run by politicians than that government be run by educators. Both would be out of the field for which they are trained. It is naive to suppose that the patient and exhaustive experiments that constitute fundamental scientific research would prosper under the vicissitudes of changing political overlords and

the unchanging political demand for public economy as well as under the sympathetic supervision of men whose lives are dedicated to an unrelenting search for truth. To hope that there might be the same freedom of inquiry under the sponsorship of result-questing politicians as under trained educators is unpardonable presumption.

2. The present system is more economical.

If tax-exemption were removed, the burden of providing funds necessary for education would simply fall back upon the public. The only other alternative would be to curtail the amount of education that is available to our youth. No one has thus far publicly stated that too many of our children are receiving a good education.

If the burden were thrown upon the government, it would entail the additional expense of governmental administration. Education is a public service in the interests of good citizenry; at present it is conducted economically, far more so than if its funds were to pass through administrative offices controlled by political parties.

Education is not a profit-making enterprise. No individual or group of individuals makes personal gain out of the income that comes to an educational institution. The only beneficiary is society. Society could not afford the luxury of reducing its taxes at the expense of its educational system. The colleges are already under-financed; they are inadequately equipped to handle the flood of applications and the critically urgent need for fundamental scientific research that has passed out of the realm of academic luxury into that of fearful international necessity. There is a crying demand for more adequate training of teachers, new plants, expanded facilities for national and international enlightenment; perhaps the most critical problem of all is the necessity of stemming the flow of teachers into more lucrative fields of commerce from the underpaid fields of education.

3. Education is not less important now than in the past.

From colonial times it has been recognized that education performs a public service of prime importance; an enlightened population is the indispensable support of a republican

form of government. Our form of government could thrive in no other soil. It is more dangerous to curtail the education available to the people than it is to eliminate military protection; in either case our liberties would be taken from us from within or from without.

From the days of the colonies the principle of tax-exemption has been acknowledged by national, state and municipal government; it was the method adopted for encouraging educational institutions, and through vocations and sacrifices men have contributed to these institutions as well as they have contributed directly and generously to the country and to truth and to knowledge. Because education comprises training of minds and characters it is not surprising that the earliest institutions of higher learning were founded by religious denominations. Their unselfish public function was acknowledged by support from the public in the form of gifts. The excellent work of the private colleges in training national leaders created such an appreciation of higher education that these colleges were unable to meet the demand, and the various states established their own universities.

Throughout all of our history it has been acknowledged that institutions of learning should be generously favored, not restricted. There is nothing so revolutionary in the government's present financial straits that it demands a revocation of the support that has always been given to education. Tax-exemption is not a class privilege; it is a necessity.

4. Curtailment of tax-exemption is not a remedy of potential evils.

Probably the most cogent argument advanced by adversaries of tax-exemption is that it makes it possible for educational institutions to gain control of business enterprises; in theory, the schools could supplant private, profit-motivated ownership with educational socialism. Meanwhile, every industry that falls into the hands of an educational institution increases the burden of taxation on privately-owned firms.

No one has asserted that the colleges in general own too much income-producing property; the problem arises over

their apparently unlimited power to acquire such property. In actual fact, if the income from commercial enterprises is to supply the financial needs of higher education alone, the colleges will have to acquire dozens of times as much commercial property as they now own. The exact amount of income derived from such source by educational institutions is not now available; it is being studied for the government by the Treasury Department, and for the schools by a recently appointed committee of the Association of American Colleges.

But in any case, curtailment of tax-exemption is not the remedy. If there are actual instances of tax-avoidance, the colleges are as eager as the Treasury to eliminate them. The actual test of tax-avoidance is not the nature of the property which produces the income; it is the nature of the use to which the income is put. If the income saved from tax-exemption is actually being used to cut prices and eliminate competitors—and there appear to be no recorded complaints of such unequal competition—I think it only fair that such competition be regulated. The regulation should come voluntarily from the educational institutions; failing this, by appropriate statute. Similarly, I think that if a non-educational commercial enterprise has been acquired by or for an educational institution, and the tax-exempt income is being used entirely to pay for the business, there should be a regulation requiring all or a substantial part of such income-savings to be applied immediately to educational purposes; again, this regulation should be voluntarily undertaken, but failing such self-discipline I believe that an appropriate statute would be called for.

I am speaking here as a realist and factualist. I am not unaware of the age-old canonical principle of exemption for ecclesiastical institutions. Here, I think, is the realistic view: If the schools cling unbudgingly to complete exemption, government will take away the privilege under the cudgeling of protesting taxpayers. In the eyes of government, the taxing power is complete; exemption is a privilege not to be abused or overworked. The few organized protesting

taxpayers now are attempting to educate others and public opinion. It is questionable if the public generally would approve elimination of tax-exemption. During the winter months the ground lies barren; with warming rays of the sun in spring, plant life miraculously appears; the seeds have been in the earth since long before; let there be enough heat generated by protesting taxpayers and government, and the mortmain statutes and nationalization of exempt property blossom out like springtime weeds; their seeds have been in the ground for centuries. At present, the heat is on.

IV. CONCLUSION

The financial needs of the schools are not lessening; they are increasing. More services and more research are being demanded of the colleges. Year by year their excursions into the field of business have been prompted by a willingness to raise adequate funds for education on a voluntary basis, rather than appealing to the government for direct support. This reluctant foray into commercial enterprises in no way directly connected with academic pursuits has undoubtedly been abetted by the action of government itself.

It is only in recent years that the government has limited to 15 per cent of individual and 5 per cent of corporate taxable income the amount that may be given to education with tax deductions. This was a severe blow to private education, and it was no help to state-supported education.

By this limitation of support, the government has helped to create the financial crisis of education. It is unfortunate that the government is now considering a possibility of further limiting the income of the schools.

Restriction of tax-exemption would tend to cripple the private institutions; unfortunately, the first victim would be the laboratories of scientific research, such as the ones that gave America atomic energy before it was achieved in the state-sponsored laboratories of hostile nations.

I believe that education is not receiving an undue share of the national income. It seems to me that the advancement of American education is important enough to deserve more

support than it is receiving. The recommendation of President Truman's Commission on Higher Education indicated the need for enormous funds; I believe if this came in the form of direct subsidies to public schools the state schools would pass under the control of the federal government and the private schools, unable to compete with federal subsidies, would be bled to death; the flood of their student enrollment would be thrust upon the federal school system and taxes would soar dizzyly upward to heights never seen before in the history of the nation.

I feel that in the interests of good education the tax-exemption of schools should not be limited, except perhaps in the case of commercial profits in no way connected with education. I feel that in the interests of ultimate economy the restriction of support of education to 15 per cent and 5 per cent of taxable income should be removed.

In summary:

1. Who would be benefited by curtailment of tax-exemption?

First, a small number who would have eliminated the threat of competition from enterprises owned by educational or other charitable institutions.

Secondly, a small number—possibly—who might capitalize on a promise of reduced taxes to gain votes.

2. Would the general taxpayer be benefited?

He assuredly would not. The tax burden of supporting education would be lightened temporarily for a few, but inevitably spread over the general public.

3. Who would be harmed by the elimination of tax-exemption?

First, the student, because the additional burden would have to be thrown immediately on him in increased tuition and fees.

Secondly, the boy or girl who desires a college education but would find the increased costs too heavy to support and so would be deprived of the opportunity of going to college.

Thirdly, the rank and file of taxpayers, because the burden would ultimately find its way to them.

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National Catholic Educational Association

The Utrecht Conference on Higher Education

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UNESCO Seminar on Teaching About the United Nations

Raymond F. McCoy, Ed.D.

Planning for Catholic International Cooperation

Rev. Edward V. Stanford, O.S.A.

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THE UTRECHT CONFERENCE ON HIGHER EDUCATION

AUGUST 2-13, 1948¹

REV. EDWARD B. ROONEY, S.J.²

The Second General Conference of UNESCO, held in Mexico City, November-December, 1947, passed a resolution instructing the Director-General to call, in 1948, a meeting of representatives of universities for the purpose of considering plans for the development of an international association of universities, the problem of equivalence of degrees, the promotion of education in international relations, the possibilities of closer cooperation between universities and UNESCO, and the organization in certain universities of international departments. American educators had for some time been advocating such action by UNESCO, and it may well be that the resolution came as a direct result of an appeal sent to the Mexico City General Conference by the American Council on Education. It often happens that the reward for making good suggestions is that the maker is called upon to carry them out. At all events, when the Director-General of UNESCO came to fulfill this particular instruction, he requested the American Council on Education to release Dr. Francis J. Brown, of the Council staff, for six months to organize the conference of university representatives. At considerable sacrifice the request was granted, and Dr. Brown left for Paris early in April to begin the difficult work of organization.

The Dutch have long memories and so they must have recalled that the outbreak of World War I had forced the cancellation of a similar international conference on education that had been scheduled to meet at The Hague in Sep-

¹ The American delegates to the Conference included the following: Jaime Benitez, Laurence Duggan, Martha B. Lucas, T. R. McConnell, Edward B. Rooney, William F. Russell, George Stoddard, Marten ten Hoor, Howard E. Wilson, George F. Zook. Observers: Kenneth Holland, Laurence Jaffa.

² Executive Director, Jesuit Educational Association, New York, N. Y.

tember, 1914. Hearing the news that an international conference of university representatives was to be held, the Netherlands Government graciously invited the conference to meet at the University of Utrecht. Any one who has experienced the hospitality of Holland knows that the smart thing was done in accepting this invitation.

As background for the Utrecht Conference, a word should be said here about previous efforts at university cooperation on the international plane. A glaring defect of the Covenant of the League of Nations was that it made no provision for world cooperation in the field of education and culture. The deficiency was hardly due to an oversight since the matter had been brought to the attention of the Paris Peace Conference in 1919. This myopia was later remedied, at least partially, when the Assembly of the League created in 1921 the International Committee on Intellectual Cooperation consisting of some twenty persons chosen to represent their countries and a special field of learning.

For the purposes of this paper, it should be noted that early in its history the Committee on Intellectual Cooperation established a special subcommittee on University Relations. Between 1921 and 1939, various conferences were held, dealing with the international aspects of university education, the most significant of these being: in 1926, a meeting of thirteen directors of the National University Bureaux; in 1932, a meeting of representatives of higher education from the Ministries of Education of France, Germany, Hungary, and Italy, and from voluntary university associations in America and England; in 1937, an international conference on higher education. At this conference, which was probably the first international conference on higher education, some one hundred and fifty universities of forty-one different countries were represented. As a result of this conference, there was formed a Standing Committee on Higher Education. This Committee gave great promise. Then came September '39. The drums of World War II began to roll and the voice of intellectual cooperation was stilled.

The unpardonable failure of the Covenant of the League of Nations to provide for cooperation along intellectual and cultural lines would certainly have been repeated in the Constitution of United Nations were it not for the insistent demands of American educators to have the words "education and culture" written into the document. As a result of this triumph, UNESCO came into being. Thus, an international agency was created whose function it would be to marshal the forces of education, science, and culture for the aims of peace.

UNESCO, then, would certainly be acting within its capacity in trying to secure international cooperation among universities. The instructions given to the Director-General at the Mexico Conference to convoke an international meeting of representatives of universities may well have been the stimulus needed to bring about the foundation of a permanent organization strictly representative of higher education on an international level. The Paris meeting of 1937 had shown the need and the desire for such an organization. As we shall see, the acts of the Utrecht Conference would point to the same conclusion.

The Conference began on the evening of August 2nd, 1948, with representatives of some three hundred universities from thirty-four different nations. The opening meeting was addressed by representatives of The Netherlands Government and of UNESCO, and was followed by a reception offered to the delegates by the municipal authorities of Utrecht. General meetings open to the public were interspersed throughout the Conference and were addressed by the following speakers: Dr. George D. Stoddard, President of the University of Illinois, on "New Horizons in University Development"; Professor Georges Scelle, of the Faculty of Law, of Paris, on "The Relations Between Higher Education and the State"; Dr. Julian Huxley, Director-General of UNESCO, on "UNESCO and Higher Education"; Mr. M. Ruthnaswamy, Vice-Chancellor, Annamalai University, India Union, on "The University as a Force in World Co-operation."

The first two and one-half days of general sessions for participants and official observers were devoted to a discussion of the Changing Role of the University and to brief reports on the status and current problems of higher education in the countries represented at the conference.

For the next four days, the Conference divided into five sectional meetings to which were assigned the following topics: Section I. The Changing Role of the University; Section II. Academic Standards; Section III, Financing and Providing Basic Services for Higher Education; Section IV. University Education and International Understanding; Section V. Means of Continuing International Cooperation Among Universities. As was to be expected, the chief work of the Conference was done in the Sections. Participants and observers were asked to express their choice of the Section in which they wished to work and it turned out that each was assigned to the Section of his choice.

UNESCO had prepared in advance working papers for each of the Sections giving a general outline of the problems to be discussed. The Sections were free, however, to discuss related problems. After a thorough discussion of the assigned problems, each Section prepared a detailed report to be submitted to the General Conference. The Conference then met in general session for three days during which the reports of the Sections, already mimeographed by a very efficient UNESCO staff, were further discussed, revised, amended, and finally approved by the Conference.

SUMMARY OF SECTION REPORTS

In order to give some idea of the work of the Utrecht Conference, I shall try to summarize the Section Reports. In interpreting these reports, two points must constantly be borne in mind. The first is that, on instructions from UNESCO, this Conference was to be regarded as a preliminary conference that would lay the groundwork for another conference to be held in a year or two. The second point to keep in mind is that the Sectional Reports as finally adopted are necessarily compromise reports. It is impossible, within

the limits of an article, to recount in detail the long, generally illuminating, and frequently heated discussions both in the Sections and in the General Meetings that preceded such agreement. If compromise is necessary in any group meeting, it is particularly necessary in international meetings where the basis of differences broadens almost immeasurably. On certain fundamental principles it may be impossible to admit of compromise and still retain one's intellectual honesty. In such cases, it is often best simply to state the viewpoints expressed and leave it to individuals to judge according to their own principles.

THE CHANGING ROLE OF THE UNIVERSITY

Enrollment. Discussion on the increased enrollment in universities and the widespread desire and demand for higher education brought to the fore two widely divergent views: "the American view," that facilities for higher education should be available to all who can profit by it, and that, consequently, curricular adaptations must be made to meet this policy; "the European view," that university enrollment should be restricted. This latter view is based on the belief that university education is the education of an "élite by an élite" and that it is the duty of the state to develop other types of institutions for the non-élite.

Costs. Ever growing costs and dwindling income from private sources point to the necessity of increased public support of higher education and to the inevitable demand that the public have more to say concerning the conduct of universities. The Section report emphasized the need of including in university curricula a certain amount of general education to counteract the bad effects of narrow specialization. Certain subjects, such as philosophy, language, and history, should form a part of every university curriculum. Even specialized subjects should be taught in a liberal spirit if such training is to contribute to the intellectual and social development of the student. No university can afford to neglect the moral and aesthetic development of its students.

Research. In treating the subject of research, the Section pointed out that it is the duty of the university to advance and interpret knowledge as well as to transmit it. Hence, creative work is a function of all university staffs; nor will this interfere with the teaching function since teaching will be done best in an atmosphere of research. Distinguishing between "fundamental research" as that done without regard to its immediate application to economic or social ends, and "applied research" as that which has as its immediate aim the solution of a limited economic or social problem, the Section held that, generally speaking, a university should engage in research whose objective is to discover general principles. At the same time, the best interests of nations can be served if institutes for special research are organized within the framework of universities. The Section emphasized the need for research in the fields of social sciences and the humanities.

Specialized Institutions. Great difference of opinion was expressed on the responsibility the university should assume for specialized institutions such as teacher-training institutions, and the like. All agreed, however, that the training in such institutions should be on a university level. Divergence of opinion in this matter, as well as on the extent of a university's duty in the matter of adult education, springs from the divergent "American" and "European" views on the function and nature of a university.

ACADEMIC STANDARDS

Admission of Students. It was generally agreed that examinations or tests are not of themselves entirely satisfactory methods of selection and admission of students. They must be supplemented by other methods, such as: perusal of the entire school record, secondary school recommendations, personality ratings, organized guidance procedures, and the personal interview. There was no uniform opinion on the effect of the current increase in enrollment on general university standards. Opportunity for the benefits of higher education should be open to all without discrimination on

basis of race, creed, color, or sex. Since it is difficult to establish international agreements in the matter of equivalence of qualifications for admissions and of degrees, the Section suggested the possibility of such agreements between individual countries.

University Staffs. A general shortage of staff members was reported. Exchange and loan of staff members were recommended to help meet the shortage. On faculty-student ratio, the Section agreed that lecture courses permit of a rather large, flexible ratio, but in laboratory courses the faculty-student ratio should not go beyond 1 to 20.

A long and heated discussion on the question of academic freedom as it touches on the appointment of staff members resulted in the following compromise resolution:

“As a corollary of the principles of academic freedom and of the liberty of education, a university teacher should be free to be appointed and to continue his work without discrimination on racial, political, or religious grounds, provided: (1) it is reasonably clear that he will carry out the duties of his office in the spirit of free inquiry, that he will exercise a due sense of responsibility in performing these duties, and that he will not engage in activities inconsistent with them; and (2) that he is not an applicant for or an occupant of a position in a university whose charter or nature limits its choice.”

Teaching Methods. There is little evidence of systematic training for positions on university staffs. UNESCO was asked to make a survey of what has been done and is being done in this regard.

The University and Secondary Education. It is the responsibility of the university to foster study and experimentation in the field of secondary education and to engage in the preparation of secondary school teachers.

University Equipment. A wide shortage of university materials was reported. Some of the causes are: rapid progress of science and consequent obsolescence of equipment, war destruction, financial difficulties, customs barriers, rapid expansion in the number and size of universities.

Effects of War. Among the means suggested for assisting in the rehabilitation of universities in war devastated countries were: scholarships for training of faculty members; adoption of war-torn universities, and continuing assistance to them; a study by UNESCO of needs of higher education among displaced persons; extension of European Relief Program to field of education.

FINANCING HIGHER EDUCATION

Financial Aid. Increasing state aid has enabled income of most state universities to keep up with rising costs. There has been little evidence of the development of the sinister aspects of state aid. Danger of this is always present but latent rather than actual. Here again was expressed the general feeling that universities will have to rely more and more on state aid since various forms of tax legislation are making large, private benefactions difficult, if not impossible. The method of distributing state aid is of the greatest importance if institutions are to develop wise and long-range plans.

Student Fees—Aid to Students. Elimination of student fees does not solve the problem of the high cost of education. Nor have loan systems been very satisfactory. Some method of scholarships seems to offer the best solution. Since part-time work by students is a rather universal phenomenon, the university must emphasize desirability of full-time academic work. With growth of the state's interest and participation in field of education, it is very necessary that universities be represented in planning for such development.

UNIVERSITY EDUCATION AND INTERNATIONAL UNDERSTANDING

Preparation of Personnel for International Service. There has been little provision for preparation of students for service in such organizations as UN, UNESCO, and other specialized agencies. An international association of universities, if established, should seek an estimate of needs and an indication of attributes necessary in such personnel,

and should suggest methods for systematic training of such personnel.

Development of International Understanding Among Students. Several recommendations were made on possible means of developing international understanding in students. Among them were the following: that universities be asked to consider the possibility of an entrance requirement of either proficiency in one foreign language or satisfactory showing in an elementary paper on international affairs; that UN and its specialized agencies circulate among universities documentary materials bearing on international understanding for use in teaching; establishment of internships in UN, UNESCO, and other specialized agencies; provision for instruction in international relationship in teacher-training institutions; the establishment of chairs or other provision for systematic training in international relations.

MEANS OF CONTINUING INTERNATIONAL COOPERATION AMONG UNIVERSITIES

Section V, of which Dr. George F. Zook was chairman, summed up its report in a series of proposed resolutions calling for the establishment of an international organization of universities and other institutions of higher education and the establishment of an international bureau of universities. Since the proposals advocated by this Section may be of such long-time effect, it will not be out of place to quote the report in detail. The resolutions proposed by Section V and later adopted by the Conference are as follows:

“That this Conference believes an international organization of universities and similar institutions of higher education should be established.

“That to this end, the Conference elect an interim committee to develop plans for such an organization, this committee to have power to fill vacancies occurring in its membership.

“That UNESCO be requested to finance such meetings of the interim committee as are necessary and to assist its work.

"That the interim committee be authorized: (i) subject to the availability of the necessary finance, to institute an international universities bureau; and (ii) to enter into a formal agreement with UNESCO about the work and finance of the bureau pending the establishment of the international organization.

"That the interim committee be requested, when the bureau has been well established, to call a general conference of universities and to report on its plans for establishing an international organization, on the activities of the bureau, and on such other matters as may seem appropriate to the committee. (It is considered that such a conference could not be held before August, 1950, but that the exact date might be determined in consultation with UNESCO by the interim committee after it has been operating for a year)"

The first question that naturally would be asked by the Conference as a whole, just as it was by the Section, is "What are the purposes of such an international organization of universities?" After long and thoughtful discussion, the suggested purposes were formulated and given as an appendix to the Section Report as follows:

1. To provide a centre of cooperation at the international level among universities and similar institutions of higher education, and for organizations in the field of higher education generally.
2. To promote international understanding through the universities of the world and to assist them in contributing to the realization of this objective.
3. To convene international and regional conferences on problems of higher education.
4. To choose for investigation problems of international importance to universities, such as: student health and welfare; equivalence of entrance qualifications and degrees; academic freedom; university finance; selection of students; methods of teaching at the university level; curriculum reform.
5. To make recommendations on these and other academic problems, on the one hand, to universities and similar institutions of higher education for their consideration, and, on the other, to UN and to UNESCO and other specialized agencies for con-

sideration and, where deemed desirable, transmission to national governments.

6. To administer an international universities bureau.
7. Generally to further the development of universities and similar institutions of higher education.

In this same Appendix to its Report, Section V enumerated the following specific functions to be assigned to the proposed universities bureau:

The collection and dissemination of information relating to institutions of higher education throughout the world, as, for example, by accumulating data for answering inquiries from universities, academic associations (and individuals); formulating a basis for comparative university statistics in the international field and compiling and publishing tables on this basis; providing for the publication at regular intervals of comprehensive directories of institutions of higher education; and establishing a library of works of reference and official publications of the various universities.

The undertaking of such investigations into university problems as may be chosen by the association.

The promotion of facilities for the interchange of university teachers and students, as, for example, by the dissemination of data regarding scholarships, fellowships, summer courses, and staff vacancies; by encouraging the establishment of visiting professorships; and by facilitating travel of professors and students from one country to another.

The formulation of measures for the better distribution and exchange of laboratory materials, books, and other equipment for university study and research among the countries of the world.

Since the report of Section V was approved with but a few minor changes, the Steering Committee of the Conference appointed the Interim Committee called for by the resolutions. The personnel of this Committee is as follows: Dr. Kruyt, Holland; Dr. Zook, United States; Dr. Foster, United Kingdom; Prof. Sarraille, France; Dr. Gobar Bey, Egypt; Prof. Chen Yuan, China; Dr. Radhakrishnan, India; Prof. Paulo Carneiro, Brazil; and Dr. Houssay, Argentina. Thus, a long step forward was made toward the formation of an

international organization of institutions of higher learning. It is to be hoped that the activities of the Interim Committee will meet with the fullest cooperation and thus help the universities of the world to play their part in bringing to the world that tranquility of order which is peace.

SOME GENERAL OBSERVATIONS ON THE CONFERENCE

In telling the story of the Utrecht Conference, one would surely fail in his duty if he did not pay a tribute of gratitude to The Netherlands Government and to the city officials of Utrecht, Amsterdam, and The Hague for their marvelous hospitality and the wonderful welcome accorded the delegates. In electing a member of the Utrecht faculty, Dr. H. R. Kruyt, Chairman of the Conference, the delegates showed not only gratitude but also keen intelligence for they gave the Conference a most able leader. The success of the meeting was due in no small measure to his ability to lead by guiding *suaviter et fortiter*.

The September, 1944, issue of the *Annals of the American Academy of Political and Social Science* was devoted to a symposium on "International Frontiers in Education."³ Many of the articles have a ring of sadness for the neglect of the role of education in planning for peace and international understanding. I venture to say that the authors of these same articles would register a certain satisfaction were they writing today, for they could point to the fact that some of their fondest dreams are becoming realities through the instrumentality of UNESCO and the forces that UNESCO has been marshalling. They could also, I feel, point out certain pitfalls that UNESCO had better beware of if it is to succeed in its gigantic task. But I must resist the temptation to develop this point. What I started out to say was that in the symposium on "International Frontiers in Education" Gilbert Murray, one of the members of the old International Committee on Intellectual Cooperation, contributed a stimulating article on "Intellectual Cooperation," in which he

³ *The Annals of the American Academy of Political and Social Science*, Philadelphia, Vol. 235, September, 1944.

underlined some of the obstacles to international understanding. One of these obstacles is difference of language. That difficulty has to some extent, at least, been obviated by the system of simultaneous interpretation¹ quite generally in use at international conferences today. At Utrecht, through the wise provision made by Dr. Brown, this system was installed. The official languages of the Conference were English and French and with the aid of earphones, microphones, and skillful translators, one could speak or listen in either language. The importance of this system as an aid in bringing about international understanding through such international conferences can hardly be overestimated. Maybe this new facility enjoyed by international conferences was one of the reasons why the Utrecht Conference gave one an impression of exceptional goodwill and the finest possible cooperation. At Utrecht, we saw a very serious effort to understand the other man and his opinions. That is the first and a long step toward international understanding.

That there were bound to be serious differences of opinion was only to be expected in a group that represented some thirty-four nations from all parts of the world. Thus, for example, there was the apparent confusion from the very outset on the nature of a university, and the difference between the so-called "American" and "European" view of the function of a university, with the consequent divergence of opinion on the place of certain professional schools in a university, the expansion of curricula, and the restriction on enrollment. I doubt very much if international conferences will ever succeed in eliminating entirely these differences. But they can help to a better understanding of the reasons behind differences; with this understanding, respect for differences will replace mere patronizing tolerance.

There was a rather general feeling among the delegates at Utrecht that perhaps not sufficient time had been allowed

¹ As far as I can learn, this system was first used on a large scale at the Nuremberg trials. It was set up by an American Army officer, Col Dostert, formerly professor of languages at Georgetown University.

for preparation of the Conference. Many of the delegates would have been glad of an opportunity to discuss with National Commissions and other national associations the content of the working papers given to the various Sections. But time had not permitted this. The deficiency, if such it was, may have good results since it will make National Commissions more eager to offer studied opinions on the report of the Utrecht Conference and to cooperate in preparing the agenda for the larger conference that will take place in the not too distant future.

This was the second international UNESCO conference I attended. My first experience was at the General Conference of UNESCO held in Mexico City, November-December, 1947, where I was an observer for the National Catholic Educational Association. From my observations in Mexico and Utrecht, I have a feeling, shared, I think, by other American representatives at Mexico City and Utrecht, that our dual system of public and private education in America is not too easily understood by many foreigners. Perhaps this is just a particular example of the many aspects of American life and liberty not too readily grasped abroad. But the point I would make is this: it is the duty of Americans who represent us at these international conferences, first of all, to realize the value of our traditional system, and then to see to it that no action of an international agency will be detrimental to the good of that system. So many of the countries represented at such international conferences have educational systems that are dominated entirely by centralized agencies, e.g., ministries of education, that government control of education is just taken for granted by them. Perhaps our association with educators of other countries may help to spread the doctrine of freedom of education. In any case, we cannot afford to let the influence of less desirable systems weaken our own.

UNESCO, itself, is really an association of governments. It deals directly with, and is supported by governments. While this may have its advantages, particularly in securing financial support, it undoubtedly has its weaknesses too. A

maze of government bureaucracy is not always the easiest nor the most direct way to leaders in the field of education, science, and culture. Conscious, then, of the disadvantage of too much dependence on governments, the delegates to the Utrecht Conference desired to form an association of institutions of higher education that would make it possible for higher education to speak for itself in the international forum and not through governmental officials who might or might not be qualified to wear the gown. UNESCO, itself, is well aware of the limitations under which it operates. For that very reason, I think UNESCO officials were quite pleased with the proposal to form an international association of universities. Such an association will make UNESCO's work, at least as far as it touches on the field of higher education, infinitely easier. Perhaps, in years to come, when UNESCO is relying heavily on the intellectual support of the international association of universities and institutions of higher education, it will be proud to have supported the infant organization back in 1948. And in those same years to come, The Netherlands, too, may point with pride to the organization and say of it, "It has all the vigor and vitality and all the democratic fair-play characteristics of a child of Holland."

**UNESCO SEMINAR
ON
TEACHING ABOUT THE UNITED NATIONS**
RAYMOND F. MCCOY, Ed.D.¹

FOREWORD

It was my privilege to spend six weeks this summer as a member of a UNESCO seminar held near Lake Success in New York. The seminar was concerned with "Teaching about the United Nations" as a part of the larger job of education for world citizenship.

Following is a report on this international workshop which I submit to the membership of the National Catholic Educational Association since, though official appointment came through the United States Department of State, I was particularly representing the NCEA which initiated my participation.

GENERAL BACKGROUND

As a follow up to the first UNESCO seminar for education held near Paris in the summer of 1947, the General Conference of UNESCO decided to sponsor three more seminars in various parts of the world last summer. Whereas the first one was devoted to the general subject of education for international understanding, each of the three held during the past summer was given a specific aspect of that broad subject on which to work. One held in London was concerned with teacher education; one in Prague, with childhood education; and the one near Lake Success, sponsored jointly by UNESCO and the UN, with teaching about the UN and its specialized agencies.

During the six weeks from July 7 to August 18, 53 participants and staff members from 27 countries lived together and worked together while studying the problems of "Teaching about the United Nations and Its Specialized Agencies."

¹ Chairman, Department of Education, Director, Graduate Division, Xavier University, Cincinnati, Ohio.

Countries represented were Afghanistan, Australia, Burma, Canada, Chile, Denmark, Egypt, Finland, France, Greece, Iceland, Italy, Lebanon, New Zealand, Norway, Pakistan, Philippine Republic, Poland, Siam, Switzerland, Syria, Turkey, United Kingdom, United States, Union of South Africa, and Uruguay.

Since the seminar had three major purposes, it is in terms of these purposes that it can best be described and evaluated. They were:

- (1) to provide the participants with an experience in international living which would broaden their own international understanding;
- (2) to provide participants with an intensive knowledge of the UN;
- (3) to produce classroom materials useful in teaching about the UN.

INTERNATIONAL LIVING

The group of 53 participants from all areas of the world lived for the six-week period in a dormitory at Adelphi College, Garden City, Long Island. Room, lounge, library, recreational, and dining facilities were available to them there. Although they had come from many countries and cultures, with different points of view, customs, and languages, they did arrive at a real understanding of each other. They learned about and came to understand the differences between them. They arrived at the next step—the realization of the sameness which they all had in common.

There were differences between the persons from different countries, but most proved as minor as the differences in sleeping customs. For example, three women delegates from three different European countries seemed to be specially singled out by mosquitoes. By the end of the first week they bore many marks of losing combats. No one could figure out why these three persons were so singled out as targets. Then came the explanation. None of them could stand sleeping in a room with screens. Screens made

them feel closed in and stuffy. Each had propped his screen outward to let in the air. Of the two evils they all chose the mosquito! Then there was the Frenchman who had to put his coat under his pillow to make it higher since he was used to both a pillow and a bolster under his head. And there was the Philippine representative who could not sleep with any kind of a pillow.

It was, however, the sameness of the many peoples which stood out. There were the bridge foursomes in the evening with a representative of Burma, or the United States, or Afghanistan, or Canada, or Greece—and all playing Culbertson and Blackwood. There were the chess matches between the Turks and the Swiss. My roommate was from Afghanistan. He, too, was anxious to get home to his wife and family. He wears the same kind of clothes at home as he did in New York; and they were no different from mine. His reasons for favoring the Arab stand in Palestine gave me much to think about. The Turk who objected to a UN poster showing a fellow countryman with a fez and a wife apparently from his harem destroyed two other stereotypes for us. It is revealing to discover that you can take an American, a Pole, an Englishman, a Turk, a Norwegian, a Frenchman, and a Canadian in a car to the beach for a late afternoon swim with no more consciousness of differences than if you had taken any seven Americans.

International understanding also develops when national self-complacency is jarred. When certain facts regarding world health were brought up, every American at the seminar was amazed to find that the United States did not appear among the top three countries on such items as infant mortality rates.

Social evenings together, known as "National Evenings," contributed to increased international understanding. The independence days of France, Switzerland, Pakistan, and India were celebrated. Participants gave glimpses of China, the Philippine Republic, Poland, and the Scandinavian countries through movies, music, folk dances, and brief talks.

Thus international living at the seminar led to developing in the participants a greater understanding of other peoples; thus the seminar sent back to their respective countries educators qualified to take leading roles in the crucial task of educating for international understanding. From this standpoint the seminar was an unqualified success.

KNOWLEDGE OF THE UN

A second purpose of the seminar was to permit each individual participating to gain an intensive knowledge of the UN, its problems, its workings, its accomplishments, and its possibilities. Those who laid the plans for the seminar provided several ways that this intensive knowledge of the UN could be gained—visits to the UN headquarters at Lake Success; a series of lectures by top-ranking members of the Secretariat and delegations; a series of conferences by outstanding persons not formally connected with the UN; and a fairly complete library of printed, audio, and visual teaching materials on the UN. Key to the success of all these avenues to information was the location of the Seminar at Adelphi College, within a ten-minute drive of Lake Success. This meant visits to UN headquarters were possible; busy top-ranking officials were available; and the facilities and materials of the Secretariat were placed at the disposal of the group.

Most valuable in learning about the UN were the visits the participants paid to Lake Success. Some of these were formally arranged for the group as a whole. First was a conducted tour through the labyrinth of conference rooms, Secretariat offices, document rooms, press offices, and the multitudinous corridors that make up the UN headquarters. As a group and individually, the participants attended meetings of the Security Council, the Trusteeship Council, and the "Little Assembly." No experience could parallel this in giving a realistic view of the UN. Particularly important were the afternoon sessions when the Security Council was considering the Mediator's report on Palestine and taking the steps which led to the indefinite truce; and no news-

paper account of a veto can match being in the room and hearing the discussion and the vote. One learns about the UN even rubbing shoulders with the Syrian Ambassador to the Security Council in the Delegates' Lounge!

During the first four and a half weeks the seminar group attended a series of lectures sponsored jointly by the UN and UNESCO. The lectures were of two types: those by UN officials describing the structure, aims, activities, and problems of the various parts of the UN, and those by the official representatives of several countries presenting the points of view of their governments on outstanding problems with which the UN is wrestling. Almost all these lectures were presented by leading personalities in the UN and its agencies. Typical of the qualified lecturers were Assistant Secretary-General Byron Price; Special Advisor to the Secretary-General W. Martin Hill; Acting Director of the WHO, G. E. Hill; and Syrian Ambassador Faris Bey el-Kahouri.

Even more valuable than these lectures were many of the talks arranged for the group at Adelphi College. These talks were thought more valuable because they were given by fully informed persons who, because they were not official representatives of the UN, could evaluate more impartially and discuss shortcomings more frankly. Furthermore, enough time for discussion following the talks was arranged at Adelphi. Dr. James Shotwell, formerly director of the department of international relations at Columbia University, led a discussion of "The UN in Perspective." Kenneth Lindsey, British Member of Parliament, discussed "International Education in the Atomic Age." Alger Hiss of the Carnegie Endowment for International Peace evaluated "Achievements of the United Nations." Opportunities were also given to the group to meet and hear Trygvie Lie, Mrs. Eleanor Roosevelt, and General Dwight Eisenhower, among others.

Besides giving opportunity to learn about the UN through visits and contacts with highly informed persons, the seminar made available most complete library materials and

collections of teaching materials on the UN. In a special library at Adelphi, UNESCO staff members had set up the most extensive collection of teaching materials on the UN possible to gather. All the materials of the Department of Public Information of the UN were available for study and evaluation. Of course, the entire documentary library at Lake Success was open to seminar research workers.

An hour and a half each day was spent with audio-visual aids. The best films, filmstrips, and recordings on the work of the UN were presented and extensive discussion followed. This period further added to the participants' knowledge of the UN, as well as their knowledge of teaching aids available for classroom use.

PRODUCING TEACHING MATERIALS ON THE UN

A third major purpose of the seminar was to produce materials to be used in schools. This is not an easy job for a group of people from many countries to accomplish during July and August amidst the heat and humidity of New York. It becomes a much more difficult task when attempted in a six-week period heavily charged with the drama of international living and the intellectual stimulation of learning about the UN at its bustling headquarters.

The job of production, of course, was easier for those speaking and writing in their own language and for those from the United States who had no major adjustments to a foreign country to make. It was more difficult for those coming from abroad and struggling to express themselves in a foreign language day in and day out, week after week.

Individual participants did complete many projects, however; others at least outlined in considerable detail the work they expected to complete after returning home. The materials produced range from plans for introducing teaching about the UN in a given country to filmstrips, radio scripts and booklets. The following partial list of some of the materials completed at the seminar is suggestive of the type of projects worked on:

PROJECT	COMMENT
<i>Egypt's Other War.</i>	Radio script. Recorded by the UN Radio Division.
<i>World Society and UNESCO.</i>	Radio script prepared for the teachers of Turkey.
<i>The Food and Agriculture Organization.</i>	Radio script in Norwegian. For the elementary level.
<i>The Security Council in Action. (Also a Teacher's Guide to Accompany the Recording.)</i>	Radio script. Recording made by the UN Radio Division.
<i>International Labor Office.</i>	Original in German; English translation.
A filmscript on <i>A Visit to Lake Success</i> . Also a booklet for boys and girls with illustrated water colors on <i>A Visit to Lake Success</i> .	The booklet is the joint effort of two participants.
<i>Introducing the United Nations and Its Specialized Agencies in Schools of the Arab World.</i>	This is a joint project of representatives of Syria and Egypt.
<i>Better Health Through World Efforts.</i>	A resource unit.
<i>UNESCO at Work—The Hylean Amazon Project.</i>	A pamphlet containing study aids for teachers of high school science and social studies.
<i>The United Nations: Its Origin and Development.</i>	In French. A booklet for secondary schools.
<i>A General Memorandum on the Ministry of Education of Uruguay on Teaching About the UN and Its Specialized Agencies.</i>	Original in Spanish.
<i>The World Today.</i>	A course for seniors in high school with emphasis on the UN and its Specialized Agencies.
<i>A Teachers' Guide on UNESCO.</i>	For teachers in Switzerland. Original in German.
An outline of a novel on UNESCO for children (ages 11 to 15).	Original in Norwegian. The novel to be completed later.
Obviously not all of the projects attempted at the seminar are of equal quality. Their value varies with the talents,	

background, and skills of the individuals working on them. As a whole, however, they seem to represent worth-while contributions to the available teaching materials on the UN.

ONE SEMINAR PROJECT

With the United Nations nearing the end of the first three years of its existence, your representative felt that teachers cannot teach about it and students can do no serious learning about it without considering the question *Is the United Nations Succeeding?* Accordingly, he prepared a pamphlet under this title with the thought that it might prove helpful in teaching about the UN in high schools and colleges. The seminar provided considerable background material not easily available to teachers or students.

In the pamphlet the purpose of the UN is described as a many-sided attack on the causes of war. Each of the organs and agencies is evaluated briefly in terms of the specific cause which it exists to eliminate. Thus the report attempts to explain the UN as well as evaluate its work. While major achievements of each part of the whole UN are outlined, at least one such accomplishment is described in detail. Effort was made to select an accomplishment which could be described so as to interest students.

In this way is developed the basis for the final paragraphs of the pamphlet:

To the general question *Is the United Nations Succeeding?* we can now give a general answer. In the first three years of its existence, the UN has had important initial successes in all phases of its many-sided attack on the causes of war.

It can continue to succeed if the UN, the governments of member nations, or the peoples of all countries can make further inroads on the practice of unlimited national sovereignty; if Russia and the United States can agree on a peace treaty for Germany; and if the European Recovery Program works.

CONCLUSIONS ON THE SEMINAR

There is a danger that persons not at the seminar may judge it solely on the materials produced during the six

weeks the group spent together. Such an evaluation would be grossly inadequate; for the seminar is more properly judged in the light of all three major purposes. In the opinion of this reporter, the seminar did succeed in broadening the international understanding of its participants; it did succeed amazingly in giving those attending a vivid knowledge of the UN; and it did succeed, though to a lesser extent, in providing some teaching materials for use in the schools of the world in teaching about the UN.

In the long run, however, the success of the seminar will depend on how each participant makes use of this tremendous experience within his own sphere of influence in the schools of his own country. To judge that, we must wait.

PLANNING FOR CATHOLIC INTERNATIONAL COOPERATION

REV. EDWARD V. STANFORD, O.S.A.¹

An Inter-Federal Assembly of the International Catholic Movement for Intellectual and Cultural Affairs, which was founded at Rome in April, 1947, was held during August, 1948, at historic St. Edmund's College, in the quiet English countryside, near the town of Ware, some twenty-five miles northeast of throbbing, busy London.

Possibly, it should be mentioned that ICMICA is the senior or "graduate" group of the two autonomous bodies that now make up the reconstituted PAX ROMANA. The "Movement" expects to hold a World Congress every three years and an Inter-Federal Assembly, a meeting of a limited number of delegates from the constituent national organizations, is to be held in the intervening years between World Congresses.

GENERAL IMPRESSIONS

St. Edmund's College proved to be an ideal place for the Assembly. Its facilities were more than sufficient to accommodate comfortably all the delegates who not only met together, but also lived together during the five days of the Assembly, having all their meals and social life in common, with no outside distractions to interfere. This is a desirable arrangement for any serious conference but it was particularly essential for this Inter-Federal Assembly which brought together small groups of delegates representing some twenty-four countries.

The Assembly was well attended, the number of delegates averaging five each from the twenty-four countries represented. In addition there were a number of observers. The seriousness of delegates, their willingness to work and stay at the job, was most impressive. Morning, afternoon and evening sessions were the rule. One of the evening business sessions carried on well after the midnight hour.

¹ Rector, Augustinian College, Washington, D. C.

The religious services held in the stately College Chapel were most inspiring. They were living demonstrations of the catholicity of the Church. Clergy saying Mass on the several altars in the various chapels were competently served by laymen of many nationalities. The music of the High Mass on the first morning of the Assembly was excellently rendered by an impromptu choir drawn from many nations. The dialog Mass each morning was most impressive. Compline and Benediction were sung each evening after dinner by the polyglot assembly as naturally and easily as if the various nationals had been brought up together in the same parish church. Sameness of religious faith is a powerful unifying force in an international assembly, because it provides a common background that goes a long way to make up for differences in language, temperament and customs. It provides for the conferees a solid platform upon which they can discuss problems in the intellectual and cultural realm with the idea of promoting world understanding and peace.

WHAT DID THE ASSEMBLY ACCOMPLISH?

Since ICMICA has been in existence for only sixteen months it was to be expected that organizational problems would take up a large share of the time. Actually more time was utilized in organizational matters than was anticipated. This was regretted by some of the delegates because it restricted the time that could be given to the real intellectual problems on which such an Assembly is expected to focus its attention.

However real progress was made in clarifying two questions that have troubled the officers of this new Movement, viz: (1) What are the conditions under which national groups can be admitted to membership; and (2) what type of "professional secretariate" can be considered as germane to the Movement and what should be the scope of the activities of such secretariates.

From a practical point of view the matter of financial support is crucial. The funds actually received and in

sight are far below the minimum required for efficient operation. None of the constituent national organizations is in a position to make contributions large enough to provide a sufficient budget. Many of the groups are unable to pay the modest dues that have been assessed, because of the impossibility which prevails in most European countries of transferring funds from one country to another. At least the financial *problem* was presented clearly but the suggestions to remedy it were not very promising. Proposals were made for setting up separate bank accounts in countries that do not permit transfer of funds and for soliciting contributions from individuals who would form groups to be known as the "Friends of Pax Romana" and "Benefactors." Pope Pius XII granted a special autographed blessing for "Benefactors." If the movement is to have the active influence which it could and should exert, financial support must be found.

Two sessions were devoted to a discussion of the plight of displaced persons. The activities of The Newman Association of Great Britain and of the Catholic Commission on Intellectual and Cultural Affairs in the U. S. A. were recognized but it was pointed out that these touch only a relatively small area of the whole problem. It was agreed that one central office on Relief should be established in Europe through which the activities of both the student and "graduate" divisions of PAX ROMANA could channel their efforts.

Brief progress Reports from the Professional Secretariates were given on the afternoon of the second day and these various groups met in separate sessions the following day.

The Council of the Movement held three sessions on August 12th, the day before the General Assembly convened. It met frequently also during the subsequent days of the Assembly. The following members of the council were present: Monsieur Roger Millot of Paris, President; Father Edward V. Stanford, O.S.A., of Washington, D. C., Vice President; Doctor R. Sugranyes de Franch of Switzerland, Secretary General; M. Guillaume de Weck of Switzerland,

Treasurer; Chancellor Hubert Aepli of the University of Fribourg; Doctor Francis Aylward of England; Doctor Rosa Delrue of Belgium; M. Andre Iuszkiowski of France; Professor G. B. Scaglia of Italy, representing Dr. Vittorino Veronese of Italy, Vice President, who was unable to be present; Sr. Francisco Sintes Obrabor of Spain; Dean Hugh Stott Taylor of Princeton, N. J., who substituted for Father Stanford during the latter meetings of the Council. Dr. Richard Pattee attended some of the earlier meetings of the Council as an advisor and interpreter. The Council was engaged with the organizational problems of the Movement, the accreditation of delegates and the preparation of the Agenda for the sessions of the General Assembly.

THE DECLARATION ON HUMAN RIGHTS

Four public meetings were devoted to the subject of an International Declaration of the Rights of Man. It was discussed under six aspects: Fundamental Philosophy of the Rights of Man; Freedom of Worship; The Right to Life and to Physical, Moral and Spiritual Integrity of the Person; Civil and Political Rights; Rights of an Economic Nature; Rights of a Social Nature. The principal speakers on these various topics were: Professor Orio Giacchi of the Catholic University of Milan; Dr. Albert de La Pradelle of the Law Faculty of the Catholic Institute of Paris; Dr. Edward Cruz Coke of the Faculty of Medicine of Santiago de Chile, and member of the UN Commission on Human Rights; Professor Eugene Bongras of the University of Fribourg; and Richard Pattee, member of the Catholic Commission on Intellectual and Cultural Affairs, who spoke on the Social Nature of the Rights of Man.

In the discussions on "The Declaration of Human Rights" sharp differences of opinion developed. Some delegates urged that the attention of the Assembly should be given to drafting "de novo" a declaration which would be thoroughly in accord with Catholic principles. Some felt that the attention of the Assembly should be given first to proposing the most urgent and necessary amendments to the draft

for such a Declaration which a UN Commission on Human Rights, after many meetings and much revision, had "de facto" approved, and which would shortly come up for final approval before the Economic and Social Council of the United Nations meeting at Geneva. Others pointed out that there was no essential opposition between both points of view and that it was merely a question of timing. As a short-range project the important matter was to agree on the most essential amendments to be advocated in the Declaration of Human Rights as proposed by the UN Commission. As a long-range project it was eminently proper that thorough study should be given to the drafting of a Catholic Declaration on Human Rights which would be representative of the best thought of ICMICA and which would command the united support of Catholic intellectuals throughout the world. This procedure was followed. In the discussions the excellent statements and studies of the Catholic Association for International Peace and the statement drafted by the Committee appointed by the National Catholic Welfare Conference were most valuable and useful.

AMERICAN PARTICIPATION IN THE ASSEMBLY

The Catholic Commission on Intellectual and Cultural Affairs, the official Catholic inter-professional group which was organized in the United States in June, 1946, was represented at the Assembly by the following delegates:

Dr. Eleanor Grace Clark of Hunter College.

Rev. James A. Magner of the Catholic University of America.

Dr. Richard Pattee of the National Catholic Welfare Conference.

Rev. Edward V. Stanford, O.S.A., of Augustinian College.

Dean Hugh S. Taylor of Princeton University.

In addition, Doris Enright Clark of Hunter College and Rev. Bernard J. Murray, S.J., of Le Moyne College were present as observers.

COUNTRIES REPRESENTED AT THE ASSEMBLY

In addition to the United States of America, the following countries were represented at the Assembly: Argentina (1)²; Austria (1); Belgium (11); Canada (2); Ceylon (1); Colombia (1); Chile (1); France (22); Germany (6); Great Britain (6); Italy (18); Latvia (1); Lithuania (4); Luxembourg (4); Netherlands (7); Peru (1); Poland (15); Rumania (4); Slovakia (1); Spain (5); Switzerland (6); Ukraine (3); White Ruthenia (2).

RELATIONSHIP TO UNESCO

UNESCO was organized independently of the United Nations Organization and was then adopted by UN as one of its specialized agencies. Its mission of understanding and brotherhood amongst peoples of all nations is one which can and should continue even though UN itself should fail. Certainly the International Catholic Movement for Intellectual and Cultural Affairs and its counterpart Movement amongst college and university students have much to contribute to UNESCO. This Movement is in fact a Catholic UNESCO and its National Commission in the United States is CCICA, The Catholic Commission on Intellectual and Cultural Affairs.

² Number of official delegates registered. Each member organization was asked to send from one to three delegates. The larger number in some cases is explained by the fact that certain countries hold membership through specialized groups rather than through one inter-professional body.

Bulletin

National Catholic Educational Association

Fulbright Program

Curriculum Building

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Bulletin

National Catholic Educational Association

The Fulbright Program

Martin R. P. McGuire, Ph.D.

Building the Curriculum

Rev. William E. McManus

MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

Sustaining Membership: Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues: Each Seminary in the Seminary Department pays an annual fee of \$25.00.

Minor Seminary Dues: Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$25.00.

College and University Dues: *Constituent Membership*—Each College and University with an enrollment of more than 1,500 pays an annual fee of \$50.00; those institutions with enrollment between 500 and 1,500 pay \$40.00 annually; institutions with enrollments of less than 500 pay \$30.00 annually. *Associate Membership*—Institutions holding Associate Membership pay \$20.00 per year.

Secondary School Dues: Each High School and Academy with an enrollment over 250 pays an annual fee of \$10.00; each with enrollment under 250 pays an annual fee of \$5.00.

School Superintendents' Dues: Each Superintendent in the School Superintendents' Department pays an annual fee of \$5.00.

Elementary School Dues: Each Elementary School with an enrollment in excess of 500 pays \$10.00 annually; schools with an enrollment of from 200 to 500 pay \$5.00 annually; schools with an enrollment of from 100 to 200 pay \$4.00 annually; schools with an enrollment of below 100 pay \$3.00 annually. Priests, teachers, and laymen may become members of this Department. The annual fee for individual membership is \$3.00.

Catholic Deaf Education Dues: Each member in the Catholic Deaf Education Section pays an annual fee of \$3.00.

Catholic Blind Education Dues: An institutional member in the Catholic Blind Education Section pays an annual fee of \$5.00. Individual members pay \$3.00.

General Membership: Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is \$3.00.

Publications: The Association issues a quarterly Bulletin published in February, May, August, and November of each year. The August Bulletin includes the Proceedings of the Annual Meeting. These Bulletins and special publications are sent to all members.

**General Office of the National Catholic Educational Association
1312 Massachusetts Avenue, N. W., Washington 5, D. C.**

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THE FULBRIGHT PROGRAM

MARTIN R. P. MCGUIRE, Ph.D.¹

The Fulbright Act (Public Law 584, 79th Congress, Aug. 1, 1946) amended the Surplus Property Act of 1944 so that some of the currencies and credits of other countries acquired through the sale of surplus property abroad might be used for educational exchanges. Under the Act, the amount to be allocated for educational exchanges cannot exceed a total of \$20,000,000, and not more than the equivalent of \$1,000,000 annually can be spent in any one country.

The Fulbright Act provides for:

"A) financing studies, research, instruction and other educational activities of or for American citizens in schools and institutions of higher learning located in such foreign country, or of the citizens of such foreign country in American schools and institutions of higher learning located outside the continental United States . . . including payment for transportation, tuition, maintenance, and other expenses incident to scholastic activities.

"B) furnishing transportation for citizens of a participating foreign country who wish to attend American schools and institutions in the continental United States. . . ."

Veterans of World Wars I and II are given preference, provided their qualifications are approximately equal to those of applicants who are not veterans.

A Board of Foreign Scholarships,² consisting of ten members appointed by the President of the United States, is

¹ Professor of Greek and Latin, The Catholic University of America, Washington, D. C.

² The members are (as of Jan 1, 1949) Francis T. Spaulding, New York State Commissioner of Education, Chairman; Helen C. White, Professor of English, University of Wisconsin, Vice Chairman; Col. John N. Andrews, Personal Representative of the Administrator, Veterans Administration; Sarah G. Blanding, President, Vassar College; Charles S. Johnson, President, Fisk University; Walter Johnson, Professor of History, University of Chicago; Ernest O. Lawrence, Professor of Physics, University of California; Martin R. P. McGuire, Professor of Greek and Latin, The Catholic University of America. The late Laurence Duggan, President of the Institute of International Education, and John W. Studebaker, formerly United States Commissioner of Education, resigned from the Board some months ago, and their places have not yet been filled by Presidential appointment.

responsible for the selection of candidates and related matters. The Board is responsible specifically for:

1. Approving policies for the educational programs under the Act.
2. Approving the types of programs and projects to be undertaken.
3. Selecting institutions to be approved for participation.
4. Selecting all candidates, both American and foreign.

The Act provides also for the establishment of a United States Educational Foundation in each participating country which is responsible for facilitating the exchange programs and administering the funds involved in accordance with directives of the Department of State. A typical Foundation consists of three members of our Embassy staff, two American citizens residing in the given country, and two or three nationals of the given country. One of the nationals must be a specialist or an official in the field of education.

While the Board of Foreign Scholarships has final authority in the selection of candidates, it would be obviously impossible for such a board to examine and pass upon all applications submitted. Therefore, three preliminary selection or screening agencies have been set up to receive applications and to submit the names and records of properly qualified candidates to the Board for final approval.

The Institute of International Education (2 West 45th Street, New York 19) receives all student applications and makes the preliminary selection of applicants for student grants, both foreign and American.

The United States Office of Education (Federal Security Agency, Washington 25, D. C.) receives applications and makes the preliminary selection of all teachers who wish to be placed in elementary schools, secondary schools, or junior colleges of participating countries. This agency also reviews applications of candidates in the same categories recommended by the United States Educational Foundations abroad for travel grants to take up similar positions in the United States.

The Conference Board of Associated Research Councils (2101 Constitution Avenue, N. W., Washington 25, D. C.) receives applications and makes the preliminary selection of persons wishing to go abroad as professors, advanced research scholars, and specialists.

The negotiation of Fulbright agreements involves many problems. Hence, while the Fulbright Act dates from Aug. 1, 1946, agreements with such key countries as the United Kingdom, France, Italy, and Belgium have only been signed in the last few months. To date (January 25, 1949) Fulbright agreements have been signed with the following countries: China, Burma, Philippines, Greece, New Zealand, United Kingdom, Belgium, Luxembourg, France, and Italy. An agreement is now ready to be signed with the Netherlands, and agreements are in various stages of negotiation with Austria, Australia, Egypt, India, Pakistan, Iran, Siam, and Turkey. The Fulbright program in China is temporarily in abeyance, owing to the disturbed condition of that country. No negotiation of Fulbright agreements is possible with the Soviet Union and its satellites, and no negotiation of Fulbright agreements with Germany and Japan can be begun until military occupation is terminated. Ireland, Spain, Sweden, and Switzerland could not fall within the scope of the Fulbright Act. I mention this here because I have often been asked about possible Fulbright grants, especially to Spain and Switzerland.

After an agreement with a given country has been signed, its Educational Foundation draws up a comprehensive program covering exchanges in all categories and submits this program through the Department of State for consideration and possible approval by the Board of Foreign Scholarships. When such a program has been approved, candidates are then presented for final approval to the Board of Foreign Scholarships. It should be noted in this connection that the individual candidates must be mutually acceptable to the United States and the participating country. The process of selection for and appointment to a

Fulbright scholarship or lectureship is somewhat complicated, but this is unavoidably so. Hence prospective candidates should submit applications promptly, but they should not become irritated if final action cannot be taken on their cases for some months.

The Fulbright Program is making educational exchange possible on an unprecedented scale, but certain limitations and restrictions must be emphasized.

In the student category, the Board of Foreign Scholarships has established the policy that graduate students only shall be considered eligible. This policy may be changed later, but there would seem to be no adequate reason why it should be changed in the next two or three years. Even in the case of graduate students, the Board is influenced very much—and rightly—by the recommendations of the Educational Foundations abroad. In the abnormal conditions resulting from World War II, the number of graduate students who can be admitted to overcrowded foreign universities—especially in certain fields of study—is necessarily limited, and this fact must be taken into account in making and approving selections. Outside of Western Europe, furthermore, formal course work at a strictly graduate level is available to an extremely limited degree in participating countries. Under the circumstances, it is much easier to find places and opportunities for advanced graduate students who are primarily concerned with gathering materials for or completing the doctoral dissertation rather than with formal academic instruction. The Fulbright Act stresses student exchange, and the Board of Foreign Scholarships both for this reason and because of its own convictions would like to emphasize this phase of the exchange program very much. Present conditions and the desires of the participating countries, however, cannot be ignored. As might be naturally expected, far greater eagerness has been manifested for American visiting professors, advanced research scholars, and specialists than for American undergraduate or graduate students. The

demand is so strong at this level that the Board of Foreign Scholarships has been forced repeatedly to insist that the United States Educational Foundations make reasonable provision for graduate students.

At the professorial and professional level mentioned, participating countries are interested above all in obtaining Americans who are specialists in the theoretical and applied sciences, in education, library science, public health, agriculture, etc., rather than in the humanities and even the social sciences—at least on the theoretical side. There has been considerable interest, however, in English and American literature, and in American history and institutions. The Board of Foreign Scholarships is trying to keep some balance in the Fulbright programs, taking into account not only the obvious and immediate needs of a given participating country but also the interests of American scholars and of intellectual exchange and progress in general. The Board believes that the Smith-Mundt Act should enable foreign governments to obtain the services of technological specialists and that Fulbright grants should be restricted to educational activities as ordinarily understood.

Teacher exchange at the elementary and secondary school level does not yet constitute a significant phase of the Fulbright program, except in the case of the United Kingdom. There is good reason to hope, however, that teacher exchange at this level will develop, if, as in the case of Britain, some combined financial arrangements can be made so that the program of exchange can work both ways on an approximately equal basis.

It cannot be emphasized sufficiently that all Fulbright grants are made, not in dollars, but in the equivalent in national currency of each participating country. This basic fact is frequently forgotten or misunderstood. Thus, Americans receiving Fulbright grants cannot make use of Fulbright funds under their grant, even for travel to and from the country for which the grant has been given, unless they travel in carriers of that country or carriers which

will accept its currency. In the country itself the grantee receives maintenance, tuition, incidental expenses, and funds to cover some travel within that country. An American professor, advanced research scholar, or specialist, in addition to maintenance, etc., receives a good stipend, but all in foreign currency. An American teacher at the elementary or secondary school level likewise receives a stipend in addition to maintenance, etc., but again in foreign currency. Furthermore, American grantees may receive their appointments either to approved national institutions in a participating country or to approved American schools in such a country.

Foreign nationals of a participating country receive, at the student level, maintenance, tuition, and incidental expenses for study in approved American institutions in their own country, or round trip travel to the United States provided that such travel is in carriers which will accept their national currency. Foreign nationals of a participating country in the non-student categories receive round trip travel only and under the conditions indicated.

No dollars are available under the Fulbright Act. Americans going to participating countries, therefore, have the problem of finding dollars to defray travel to the port of embarkation and especially to meet whatever dollar obligations they may have at home during the period of their absence—insurance, mortgage payments, rents, etc. In practice, the unmarried graduate student can solve his problem without too much difficulty, but the acceptance of a Fulbright grant raises serious problems for the professor or specialist. It is hoped that the funds to be made available under the Smith-Mundt Act will supply the lack of dollars for some Fulbright grantees, but the majority of such grantees will be obliged to obtain dollars from some other source. The Board of Foreign Scholarships has already ruled that sabbatical pay will not be deducted in any computation of Fulbright grants. By this, and similar policy measures, it hopes to aid Fulbright grantees in meeting

their dollar problems and thus enable as many well qualified candidates as possible to accept grants.

Foreign nationals who receive Fulbright grants to come to the United States to study or teach receive, as I have already stated above, round trip travel in their own currency and nothing more. Hence they must provide for their maintenance, etc., out of their own resources, or funds for this purpose must be provided by interested persons or institutions in this country.

The Fulbright program is pretty much one way on the financial side. Yet when one considers the origin of the funds made available under the Act, no valid criticism can be made on this score. In spite of the almost insuperable difficulties resulting from the lack of dollars in participating countries there is an amazing interest in the Fulbright program abroad and an intense and widespread desire to obtain travel grants to study or teach in the United States.

Fulbright grants are ordinarily made for one academic year, but renewal is possible in exceptional cases. At one of its recent meetings, furthermore, the Board of Foreign Scholarships decided that grants might be made to visiting professors for shorter periods, especially in connection with teaching assignments in approved summer schools in participating countries. Short-term grants are not yet available at the student level.

The Board of Foreign Scholarships has formulated no specific policy regarding the eligibility of graduate students in theology or of professors of theology for Fulbright grants. Since there is nothing in the act to suggest exclusion of theology, it would seem that applications could be presented in this field. Such applications would probably be handled just as applications in other fields; i. e., they would be considered both on their own merits and in relation to the recommendations of the United States Educational Foundations abroad.

For general information on the Fulbright program readers are referred to the pamphlet issued by the Depart-

ment of State, *Educational Exchange under the Fulbright Act* (released August, 1948, and obtainable from the Superintendent of Documents, Government Printing Office, Washington 25, D. C., price 10c). For more current general information, readers should consult each number of the *News Bulletin*, published monthly by the Institute of International Education (2 West 45th Street, New York 19; the subscription price is \$1 per year). For special points of information and for applications, individuals should write to one of the three screening agencies mentioned earlier in this article. Members of the Board of Foreign Scholarships do not handle applications directly, and it would be impossible for them to carry on a large correspondence about the Fulbright program. The three screening agencies were definitely established to serve as centers of information and preliminary selection.

Foreign nationals should seek information from and submit applications to the United States Educational Foundations in their respective countries. Americans living abroad should seek information and submit applications to the United States Educational Foundation in the country of residence.

In spite of all efforts to give adequate publicity to the Fulbright program, there is still a great deal of vagueness and misunderstanding about it on many college and university campuses. Hence, on December 15 a letter signed jointly by David Wodlinger, Director, Fulbright Division, Institute of International Education, and Gordon T. Bowles, Executive Secretary, Committee on International Exchange of Persons, Conference Board of Associated Research Councils, went out to Presidents, Deans, and Faculty and Student Advisers, calling attention to the main features of the Fulbright program and urging that one or more individuals on each campus be designated who would be responsible for advising faculty and students on the opportunities of the program. The response to this letter has been exceptionally good, and it is hoped that through the

appointment of such advisers accurate and up-to-date information on the Fulbright program will be available—and known to be available—on all campuses.

The Fulbright Board will participate in the National UNESCO Conference to be held in Cleveland at the end of March of this year, and it is confident that this participation will help to make the Fulbright program better known.

The writer believes that Catholic colleges and universities should consider the Fulbright program of the highest importance and should try to participate in it as much as possible. It would seem unnecessary to observe that Catholics, as Catholics, should be more interested than others in promoting sound international understanding and cultural exchange. Yet it must be admitted that, all in all, American Catholics are not as active as they should be in this field.

The following suggestions are offered, partly to give concrete guidance and partly to stimulate a more active Catholic participation in all programs of educational exchange.

1. Accurate and up-to-date information on the Fulbright program—and on all other exchange programs for that matter—should be easily available on every Catholic college or university campus.

2. Properly qualified seniors in our colleges, and graduate students in our universities, should be encouraged to avail themselves of the opportunities of Fulbright grants.

3. To encourage—and to enable—faculty members to accept or to seek Fulbright appointments, our college and university administrators should be willing to give an appointee a year's leave of absence, even if this may be very difficult in some cases. And what is equally important, they should be willing to give such an appointee sabbatical pay or at least a portion of his regular salary. Without such financial support in dollars, as I have indicated above, it will be impossible for many faculty members to accept Fulbright grants. A Fulbright grant should be regarded as

a distinction for the faculty member's institution as well as for himself.

4. Catholic colleges and universities must make extraordinary efforts to provide tuition and maintenance for foreign students who receive Fulbright travel grants and desire to attend Catholic institutions in this country. I cannot emphasize sufficiently that tuition scholarships are not enough. Maintenance will be a *sine qua non* in the great majority of cases. Special efforts must be made likewise to provide maintenance and a small stipend at least for Fulbright grantees at the professorial level from abroad who may desire to teach or would accept an invitation to teach in a Catholic institution of higher learning.

It should not be forgotten that a considerable number of students and professors coming from Western Europe will be Catholics.

Catholic colleges and universities might well emulate the example of many Protestant and secular institutions in calling upon the local community and its organizations for help in financing foreign recipients of scholarships and lectureships. Certain non-Catholic institutions of very limited financial means have shown amazing resourcefulness in this regard.

A good beginning in this field has been made by a special N.C.E.A. Committee on Scholarship Requests. Aware that Catholic universities and colleges now receive an unprecedentedly large number of requests for aid, the Committee studied the problem and proposed a solution in the form of a coordinated solicitation and allocation of scholarships for foreign students. It is still too early in the experiment to determine the success of this effort to make a comprehensive and objective appraisal of the many demands upon limited Catholic resources.

5. A faculty member desiring to obtain a Fulbright appointment should not wait to be invited by the Conference Board of Associated Research Councils to become a candidate, but should make inquiries himself and have his appli-

cation on file in the office of the Conference Board. Similarly, a Catholic college or university willing to accept one or more Fulbright students or a Fulbright visiting professor should not wait to be asked, but should have its desires expressed in writing and on file in the offices of the appropriate screening agencies.

In closing this article, I should like to express to Monsignor Hochwalt my deep appreciation for his active interest in the Fulbright program and for the opportunity afforded by the *Bulletin* of the National Catholic Educational Association to make it better known in the Catholic educational world. The Fulbright program has been recently described as "probably the largest international exchange of persons enterprise any nation has ever undertaken." I would add that it is also one of the most significant and far-reaching in its possibilities. Therefore, I hope that our Catholic colleges and universities will give it the full attention it so rightly deserves, and, above all, that they will participate actively in it in the various ways which I have indicated.

BUILDING THE CURRICULUM¹

REV. WILLIAM E. McMANUS²

Today the schoolman's spotlight is focused on a basic problem. He is faced with the "Baby Boom," and he must provide teachers and school houses for all the boys and girls who will be rushing into our schools during the next few years. The statistics speak for themselves. Here they are:

Total number of children ages 5-13, 1949-50—23,000,-
000

Total number of these children in Catholic elementary
schools—2,500,000

Estimated number of children ages 5-13 in 1954-55—
27,500,000

Estimated number of children seeking admission to
Catholic schools in 1954-55—3,000,000

Total number of high school age (14-17) children in
1949-50—8,500,000

Total number of these enrolled in Catholic high schools
—500,000

Estimated number of high school age children in 1959-
60—11,500,000

Estimated number of these seeking admission to
Catholic high schools in 1959-60—600,000

These are startling figures. Within five years we must be ready to accommodate 500,000 additional elementary pupils; within ten years we must be prepared for 100,000 additional high school students. Almost every diocese may expect at least a twenty per cent increase in its elementary school enrollment within five years, and, within ten years, a twenty per cent increase in its high school enrollment. Where will we find room for this vast increase? There is no ready answer, but I suppose that somehow we will squeeze the youngsters into our already crowded classrooms.

Even if we do manage to accommodate all these additional pupils, we will still have to face the disheartening fact that

¹ Paper delivered at Teachers' Institutes in the Archdiocese of New Orleans and the Diocese of Lafayette, La., January 7-10, 1949

² Assistant Director, Department of Education, National Catholic Welfare Conference, Washington, D. C.

despite all our labor and sacrifice, only one of every two Catholic youngsters will be enrolled in our elementary schools and only one of every four Catholic adolescents will find room in our high schools. We certainly are a long way from the ideal of "every Catholic child in a Catholic school." In short, after almost a hundred years of hard work to build a great Catholic school system, we find ourselves playing a relatively minor role on the big American educational stage. We are educating less than half of our own and less than 10 per cent of the total child population in the nation.

This reality accentuates the basic consideration of this Teachers' Institute: the importance of giving a thoroughly Catholic education to the relatively small number of children in our care. Beware of numbers! It is vanity at its worst to praise Catholic education in terms of its numerical expansion. The success of Catholic schools in the United States must be measured in the degree that their graduates are truly "the salt of the earth," the Christ-like leaven in a secularized society, the fire on the earth, burning with zeal for the things of God. If the graduates of our schools are lukewarm Catholics, faint-hearted, compromising, salt without savor, if they are smothered to death by the society in which they should be the spark of life, then our schools are failing, no matter how many thousands they enroll.

I am sure that many of you are aware of the work of the Commission on American Citizenship. I presume that most of you have read the three volumes entitled *Guiding Growth in Christian Social Living*. I would like to talk to you about what you have already read. The plan deals with the essentials of Catholic education, but it is eminently practical; it has its sights set on Catholic education's ultimate goals, but it does not overlook long-standing customs and even some foibles of American education; it is no panacea for Catholic school ailments, but it does offer a cure for complacency and lethargy; it does not have the answer to all questions, but it does afford an opportunity for ingenuity inspired by grace and careful and prayerful planning; it

gives us a chance to tell you in this talk what to do and leave you ten years to do it.

This much is certain. Unless the teachers of this diocese are absorbed whole-heartedly and enthusiastically in the task of working out a school program to produce thoroughly sound Catholics, they may find themselves pitifully preoccupied in a maze of details ranging from the latest audio-visual aid to buying uniforms for high school girls or keeping school lunch accounts. To be sure, these "little things" are important, but only if they are kept in the perspective of the main purpose of Catholic education. Moreover, during these days when teachers will be subject to many demands for fund-raising campaigns to finance the projected expansion of school facilities, it is particularly opportune for them to intensify their interest and to broaden their activities in building the curriculum. If a balance is kept between the two, fund-raising will be inspired by worthy, Catholic motives, and the funds raised will be used for an inspired program of Catholic education.

In considering the building of the curriculum, let me start with this example. Anticipating the arrival of the "Baby Boom," some far-sighted pastors are planning new buildings or the expansion of old ones. For this type of planning, there is a routine. First, the pastor and his school committee consult an architect. Together they talk over the purposes which the new building should serve. For example, to accommodate 500 pupils, it should have 12 classrooms, a principal's office and a library; if a number of pupils live some distance from school it should have a cafeteria, and possibly garage facilities for a school bus. Then the group studies the site of the new building, playground space, room for expansion, position to get maximum sunlight. Out of this discussion there generally emerges a statement on the purpose of the new building which the architect keeps before his drafting board as he sketches the rough drawing of the new school.

The second step in the routine is the architect's prelim-

inary drawing. This item generally includes a diagram of the whole building, plans with the rooms fitted in rough outline, and an artist's conception of how the finished product may look. With only these sketchy plans at hand no contractor would attempt to begin construction. Yet, the plans are detailed enough to let the pastor and his committee make a decision to go ahead with the project.

The final step is the preparation of specifications. Each and every detail is sketched on the blueprints. A large volume of specifications covering the grade of lumber, the kind of cement, the style of wiring and a host of other details is prepared to guide the contractor and subcontractors. With these plans at hand the builder knows how to proceed day by day and week by week until the building is completed, as they say, "according to specifications."

The same careful planning, the same imagination, the same hard work are needed to build a curriculum. Well, then, how do you start?

First, a group of individuals must agree on a set of educational objectives. This committee should include a theologian, philosopher, sociologist, economist, scientist, educator, and, above all, some one person who can write with conviction. Their objectives should not be Utopian, indefinite, or conflicting. Their high ideals of man and his place in society should be tempered by their awareness of the school's limitations. Just as a school construction committee would not profitably indulge in fanciful consideration of a dream school, so a committee on objectives can ill afford to waste its time on an essayist's conception of the educational ideal. Both committees have to be prepared to do a specific job *with the material at hand*. The objectives set forth must be the constant guide to the curriculum builders, just as their work must be the constant guide to those who prepare courses of study and textbooks based on the curriculum. For an excellent example of a clear statement of objectives, turn to Monsignor George Johnson and his *Better Men for Better Times*.

The second step is the actual construction of the curriculum. The materials with which the builders work are all the child's guided experiences which come under direction of the teacher. Correctly understood, therefore, a curriculum is a plan embracing the totality of activities set up by the school to promote its objectives. Of course, most of the material around which the curriculum is built is traditional subject matter, but other materials no less important are activities which cross subject matter boundaries, e. g., speaking and writing, giving reports, working on committees, helping one another in classroom projects, recess and library periods, club work, sports, sodality meetings, etc. All these experiences have a rightful place in a curriculum provided they relate to the basic plan of school objectives.

A practical example may illustrate my point. Within a few weeks Catholic schools will be invited to participate in a relief campaign for child victims of war. May this activity be regarded as a part of a school's educational program? If it's a "penny in the pail" fund-raising project in which children contribute from motives ranging from a desire to please the teacher to a determination to beat out other classes in competition for a half-day holiday, obviously it has no place in the school. If, on the other hand, the fund-raising is intelligently planned as an activity closely related to religious instruction on the Mystical Body of Christ, or to the teaching of geography highlighted in terms of the children in foreign lands, it does merit a place in the school program and may provide a more significant educational experience than formal instruction in the set subjects. If the practice of fraternal charity is a legitimate objective of education, then certainly a fund-raising project for unfortunate children abroad is a high priority activity in the direction of this objective. But it will not reach its mark unless it is carefully planned as an integral element of the school program. As such, it has a place in the curriculum.

The third step is the development of courses of study and textbooks based on the curriculum. Please recall our example of building a school. Before construction begins, a builder must have his specifications based on the master plan and spelled out in detail. Likewise, before instruction begins, the classroom teacher must have her course of study outlining in detail on a day by day, or at least a week by week, basis all the experiences to be covered in a given period. Thus, a course of study in religion might divide the subject according to the seasons of the Church year with appropriate content material, prayers, practices, supplementary stories and poems, learning aids, teacher materials and pupil materials for each period. At the risk of needless repetition, may I say again that the course of study must be based on the curriculum so that the classroom teacher may see clearly the close relationship between the comprehensive plan of the curriculum and the specifications of the course of study. A course of study, good in its own way but unrelated to the curriculum, is as inappropriate and useless as a beautiful, oak-panelled living room in the middle of a school building.

There is one last step to be taken by the teacher before she goes to work in her classroom. With due attention to her courses of study she has to organize her units of instruction. These units may vary from school to school, depending upon the pupils' talents and environment and upon the extent of the teacher's ingenuity, but every unit in every school should be based on the courses of study.

The essence of a unit is the integration of subject matter and experiences around a problem or a series of related problems. An illustration from Volume III of *Guiding Growth in Christian Social Living* may clarify this point. Take, for example, the problem, from social studies in the eighth grade, "What can we learn about ways of living in Latin America?" This major problem resolves itself into three approaches, background and personal characteristics of Latin American peoples, Latin American ways of life,

and the role of religion and education in Latin America. Around these problems are gathered the geography of Latin America, a small amount of Latin American history, current events in inter-American affairs, literature of Latin America, and the Church's missionary activities in our republics to the South. Each course of study in social studies, English and religion, should be drawn upon for subject matter in the unit. With the subject matter are a number of activities, e. g., learning the rules for writing Latin-American family names, dressing a statue Latin American style, collecting rosaries to send to American missionaries among the Indians in Latin America. So much for the unit's raw material; all of it must be organized by the teacher to produce in the students certain definite understandings, attitudes and habits. Among them might be: 1) an understanding that geography and racial background influence the customs and temperament of people, 2) a conviction that ridicule or belittling of Latin American people and their customs is stupid and uncharitable, 3) a courageous and unwavering habit of manifesting Christian charity through association with Latin Americans regardless of the color of their skin or other incidentals of no concern to the Head of the Mystical Body. In summary, therefore, this unit draws upon several subject matter areas, provides for numerous learning experiences which are unified by their direction toward a central theme or problem, and gives the teacher a means to initiate learning experiences related to the child's interest and abilities and to carry them through to a definite goal according to an organized plan.

Again, in summary, let us note the four steps in a plan for a school program. 1) A statement of objectives, 2) building a curriculum, 3) development of study courses, 4) organization of units of instruction.

In Catholic education in the United States the first two steps have been taken: *Better Men for Better Times*, published by the Commission on American Citizenship, is still the best statement of Catholic educational goals in the

United States, and the three volume series, *Guiding Growth in Christian Social Living*, is the best curriculum for American Catholic schools. On the last two steps progress is being made in a number of dioceses.

May I now say a few words about the work of the Commission, and then offer a few suggestions for developing courses of study based upon them.

Better Men for Better Times had its inspiration in a letter of Pope Pius XI to the Catholic University of America on the occasion of its Golden Jubilee in 1939. In this letter, the Holy Father said with almost prophetic vision, "The world has entered upon one of those periods of unrest, of questioning, of disorientation and of conflict which have been well described as turning points of history." Then the Holy Father observed that only Christian teaching "in its majestic integrity" can counteract dangerous theories of man and society that would bring ruin to both. And Christian teaching on these issues may be found clearly stated in the Social Encyclicals. But there is a task for educators, and particularly for Catholic University. "With these Encyclicals," the Holy Father said, "as the basis of study and research, the University can evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

Immediately, the Bishops of the United States issued an instruction to Catholic University. It read in part:

"To carry out the injunction of the Holy Father it is necessary that our people, from childhood to mature age, be ever better instructed in the true nature of Christian democracy. A precise definition must be given to them both of democracy in the light of Catholic truth and tradition and of the rights and duties of citizens in a representative Republic such as our own. They must be held to the conviction that love of country is a virtue and that disloyalty is a sin.

"To foster this Christian concept of citizenship the Bishops in their annual meeting have charged The Catholic University of America to compile at once a more com-

prehensive series of graded texts for all educational levels. On the foundation of religious training, which is the distinctive characteristic of our schools, these texts will build an enlightened, conscientious American citizenship."

Better Men for Better Times was the response to the Bishops' request. Directed by the great apostle of Catholic education, Monsignor George Johnson, a committee of experts for almost four years worked over a statement of educational objectives. The time was well spent, for the book is now an unfailing source of guidance and inspiration to those who lean upon it so heavily for direction in the area of curriculum construction. The best illustration of the volume's penetration and of its smooth, beautiful style is its definition of Catholic education. It is the aim of Catholic education "to provide those experiences which, with the assistance of divine grace, are best calculated to develop in the young ideas, the attitudes and the habits that are demanded for Christlike living in our American democratic society."

Even while the experts were pondering over the phrasing of their objectives, a busy group of experienced, talented nuns was weaving the fabric of a curriculum which would reduce these objectives to teaching specifics. At the same time, another group was proving the practicality of the whole project by producing a series of readers based on the curriculum. Perhaps it would have been much more orderly for the group on objectives to have completed its work before the other projects were begun. Actually, however, the simultaneous work on all three kept the groups closely together in their thinking and planning so that no one managed to get lost in pursuit of pure theory.

The members of the staff which worked on the *Guiding Growth in Christian Social Living* curriculum were not educational reformers. They issued no brief for either the 6-3-3 or the 8-4 plan of elementary organization; they made no case for the placement of subject matter in certain

grades; they called for no revolutionary changes in classroom procedure. Their approach was quite simple and direct. They asked themselves Why? What? By Whom? How?

Why? Why do we have Catholic education? *Better Men for Better Times* sets forth five goals: 1) physical fitness, 2) economic competency, 3) social virtue, 4) cultural development, 5) moral perfection.

What? What is the subject of Catholic education? It is the child who has certain basic relationships to God, Church, fellow men, nature and himself. This child, soul, body, emotions, mind, will, heart, meets persistent personal and social situations in his spiritual life, in matters of his physical well-being, at home, in society, at work and at play. In every one of these situations he must think, judge and act in a way that will keep him in right relationship to God, Church, fellow men, nature and self. He needs guidance.

By whom? Many agencies are concerned with the upbringing of youth. Their responsibilities overlap. For curriculum builders most attention must be given to the school's part in guiding the child.

How? By a continued development of the pupil's intellect with the aid of pertinent facts and applied skills, and by a continuous strengthening of his will with the aid of the sources of grace, development of Christian principles and the habitual practice of virtue.

As with most questions, the "how" was by far the most difficult. The curriculum builders first surveyed the learning experiences provided in every subject in every grade. Careful always not to upset school routines unnecessarily, they reorganized these experiences so that each and every one of them would make some contribution towards the essential goals of Catholic education.

To bear fruit, the Commission's curriculum has to be applied in diocesan courses of study. In itself, the curriculum is much too general for efficiency as a classroom tool. Applied in courses of study to particular areas it is

the best tool to place in the hands of the teacher. These courses of study can be fashioned only by craftsmen of unlimited patience, great courage, and high professional competence.

Merely by way of suggestion and with due deference to your local planners, may I offer the following procedure:

1. Committees should be appointed to draw up courses of study in each subject. Generally eight teachers, one from each grade, should make up the committee.
2. At least two full summer months and a year of spare time should be devoted to each course.
3. Courses should be used on an experimental basis for at least five years before being put into final printed form.
4. One member of each committee should be a member of a coordinating committee. This latter group would have the responsibility to integrate the courses.

This coordinating committee is indispensable. So often diocesan courses of study, excellent in themselves, miss their goal simply because they are unrelated to other courses. To return to our example of building a school, imagine a school building with ten beautiful rooms, each in itself done to perfection, but with no corridor, no doors between them. Sometimes courses of study developed as independent units resemble this weird type of school building. The Catholic school courses of study should be like a round building in which the central, circular room is religion; off this room are a number of smaller rooms, each with one door leading into the central room and one leading into a corridor around the outside of the building. These rooms represent the other school subjects, and the doors represent the connection between religion and all the other subjects, and the connection of the subjects among themselves via the front or rear doors. Thus the school plan is a mosaic and not a hodge-podge.

The task I am suggesting is a challenging one. The burden of it should be lightened immeasurably by the realization that work on courses of study is work requested by the Holy

Father, for in his memorable encyclical on the *Christian Education of Youth*, Pope Pius XI said,

"For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII:

"'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.'"

Bulletin

National Catholic Educational Association

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The Government and Religious Education

Professional Educational Problems

Catholic Education in America

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Bulletin

National Catholic Educational Association

A Political Scientist Looks at the Relationship of Government and Religious Education

Jerome G. Kerwin, Ph.D., LL.D.

Professional Education and Individual Responsibility

Rt. Rev. Edward G. Murray, D.D.

The Catholic Contribution to American Education

Very Rev. Vincent J. Flynn, Ph.D.

MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

Sustaining Membership: Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues: Each Seminary in the Seminary Department pays an annual fee of \$25.00.

Minor Seminary Dues: Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$25.00.

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Catholic Deaf Education Dues: Each member in the Catholic Deaf Education Section pays an annual fee of \$3.00.

Catholic Blind Education Dues: An institutional member in the Catholic Blind Education Section pays an annual fee of \$5.00. Individual members pay \$3.00.

General Membership: Anyone interested in the work of Catholic education may become a member of the Association. The annual fee for individual membership in all departments, except Sustaining and School Superintendents', is \$3.00.

Publications: The Association issues a quarterly Bulletin published in February, May, August, and November of each year. The August Bulletin includes the Proceedings of the Annual Meeting. These Bulletins and special publications are sent to all members.

**General Office of the National Catholic Educational Association
1312 Massachusetts Avenue, N. W., Washington 5, D. C.**

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A POLITICAL SCIENTIST LOOKS AT THE RELATIONSHIP OF GOVERNMENT AND RELIGIOUS EDUCATION

JEROME G. KERWIN, Ph.D., LL.D.¹

The trouble with the question of state and federal aid to private schools is that unlike most questions, to which it is said there are always two sides, there are two sides to each of its many angles. In addition, the emotions of religious groups have been aroused to a high fever pitch by the public discussion of the problem. Under these circumstances it is difficult for the average citizen to distinguish clearly the various phases of the issues involved. No one can deny the urgency of a rational decision, not alone from the point of view of education but from the point of view of public policy. It would indeed be a great tragedy if this pressing question should become involved in the bitter religious hatreds that have so bedeviled our western world for 400 years. Responsible citizens, therefore, must discuss this question with the utmost prudence and objectivity.

We may consider the problem of public financial aid to the private schools under five headings. (1) The value of religion in education; (2) the necessity for aid; (3) financial aid as a public policy; (4) the administrative problem of financial aid; (5) the problem in its relation to the separation of church and state considered historically and constitutionally.

It needs not my saying that within the brief confines of this paper many pertinent details must be omitted. This is only an attempt at outlining the main issues and at pointing out the general path to a settlement.

(1) *The value of religion in education.* With the exception of those among our citizens who are hostile to religion or who are indifferent there is a fair amount of agreement that "one day a week of formal instruction in religion or

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home training are both insufficient. Educators, both lay and religious, have considered this matter extensively in recent years. Catholics have always considered religion an integral part of education. In agreement with them have been Lutherans, many Episcopalians, and a few other Protestant groups. Orthodox and many conservative Jews have set up special schools for religious education. The larger body of Protestants and Jews have relied mainly upon the Sunday or Sabbath school for religious instruction of the young. Now, however, the feeling has become general among almost all groups that religious education must in some way be tied in with general education. Many Protestants feel that some kind of a general religious course offensive to no group might be formulated and introduced into the public school curriculum. How an effective course in religion offensive to no group may be composed is, it goes without saying, a problem of the first magnitude. In view of the recent attitude of the U. S. Supreme Court on the relationship between religion and public education it is difficult to understand how such a course might be introduced into the public school curriculum, granted that it might be formulated. Released time in its various forms represents still another effort to solve the problem of religious education to the satisfaction of all groups. Here, however, the legal confusion caused by the McCollum decision has practically taken the life out of the released time method and wherever it is continued it operates under the uncertainty of a legal cloud. The need for formal education, therefore, is generally accepted and recognized by religious groups. It would seem that those groups that have gone ahead at considerable sacrifice in establishing their own schools have been justified as judged by the recent awakening of educators to the need of religion in education.

(2) *The necessity for aid to private schools.* The fact that the cost of education has risen sharply in the last decade is indisputable. Education constitutes the largest item in every municipal budget in the land. This is all to our credit,

indicating as it does the high value we place as a people upon the training of our youth. Private education has felt the growing burden to the same extent as public education. But for private education, in many cases, the growing cost has posed itself as a grave problem of survival which affects all grades of schooling from kindergarten to university. Since in this country there is a general recognition of the great value of the private school, both secular and church-affiliated, the question of the continued existence of the private school should be a matter of gravest concern to every citizen. A great deal of whistling in the dark goes on among private school educators who shy away from public funds. They believe that somehow or other they may be able to maintain themselves—this is frequently the case with officials of privately endowed colleges and universities. It is true that the larger of these, such as Harvard, Princeton, Yale, the University of Chicago, and others, do not feel the pinch immediately. Yet the salary scales offered by public institutions year by year become exceedingly more attractive to the faculties of private institutions, and with abundant federal aid in the offing for the public institutions of higher learning this situation is more than likely to increase, even to the extent of wiping out the much-vaunted psychic advantages of teaching at the larger private institutions. The private schools may find some means of sustaining themselves, but the financial burdens will be fatal to many a valued institution. Primary schools which do not have the support of loyal alumni are bound to find the burden of financial support extraordinarily great. It is at this level of education, too, when the need for religious training is greatest. If for the common welfare both religious education and the private school are essential, then the question of the salvation of the private school, religious and secular, becomes a matter of public concern in which all responsible citizens have a vital interest.

(3) *Financial aid as a public policy.* Putting aside for the moment the question of separation of church and state

as an historical and constitutional problem, what of financial aid to church-affiliated schools as a question of public policy? Since the states of the Union are prohibited by constitutional provision from aiding the religious schools directly, the proponents of financial aid look to the federal government. As in other matters involving federal action one encounters at once the question of states' rights versus federal centralization. This battle has been waged since the Civil War and particularly since the administration of President Theodore Roosevelt. Not the abstract question of state versus federal control has lurked behind this battle, but the inability of the states adequately to finance the social services which a rapidly growing democratic society demanded. Federal aid could mean increasing control of private education, but this need not inevitably be the case. Today we have numerous examples of state-federal cooperation in social services and in other lines without any overwhelming control by the central government. This is, however, a question which cannot be answered with definiteness, for as in most other things of public import in a democratic society it depends upon what the public will permit. Some of our Catholic brethren may find it difficult to reconcile their approval of federal aid for our schools with their violent opposition to federal action in other social fields.

It is said also in connection with federal aid or any kind of public assistance that when any support is given more and more will be asked for. A new kind of pork-barrel legislation is envisaged by people who raise this objection; it might be called the religious-affiliated pork-barrel. It is argued that this will get the churches more and more enmeshed in politics to the detriment of both church and state. This is in the realm of the possible, and much would depend upon the wisdom of churchmen and legislators alike. A danger lurks here, but a danger lurks in every grant of power or of aid. In all such cases we have to measure the values to be served and the necessities to be met against the possible abuses that may arise. No one would contend that

the federal government should remove itself from the important task of improvement of our harbors and river highways simply because of the pork-barrel associated with river and harbor legislation. It is well to recognize frankly the danger inherent in federal aid to schools, but one would have to be a seer to predict with any certainty that the danger would be realized.

(4) *The administrative problems of federal aid.* Here will have to be faced the method of granting aid, the extent of that aid—that is, what will be covered, what controls the federal government will have, what machinery will be erected for disbursing the funds and administering the act. While important, these problems hinge mainly, of course, on the acceptance of the federal aid principle. Enough administrative experience in federal aid along many lines has already been built up to point out the correct techniques. The main dispute, as we know, centers about the auxiliary services to be covered. Shall federal aid cover textbooks, lunches, transportation, health inspection? Some of these are already covered by public funds.

(5) *The problem considered in its relation to the doctrine of the separation of church and state: first, historically.* This problem has been ably considered already by the two Jesuits, Fr. Wilfrid Parsons and Fr. Robert C. Hartnett, in separate works. Many works by non-Catholic scholars have appeared in recent years. It is true that early education in this land was a church-affiliated affair, but by the time of the framing of the Constitution the full effects of the Enlightenment had been felt in this country, vastly influencing early American leaders such as Paine, Franklin, Madison, Jefferson, and others. These leaders following the naturalism of the Deists would normally push the doctrine of separation to its extremes—as Jefferson, for instance, who, when president, refused to call upon the nation by public proclamation to give thanks to God. These leaders carried with them large numbers of people ignorant of any philosophy who were rejecting the leadership of their min-

isters. In the South the predominant Episcopal Church had been discredited because of its tie-up with the Church of England; in the North the leadership of an arrogant Calvinism was fast losing its influence. This is not to say that religion had lost its influence, for evangelical protestantism was beginning to enjoy a popularity which made it so influential in early American life. Baptists, Quakers, and later Methodists were successfully bidding for large masses of people with an emotional religion—both pietistic and revolutionary (revolutionary in the sense of rejection of the older churches and their greater emphasis on reason). The Baptists and Quakers, having been persecuted by the older churches through state authorities, and the Methodists, frowned upon, looked with hostility and aversion upon any tie-up between state and church, particularly a state controlled by the leaders of the older churches. The evangelicals naturally threw their support behind the Deists. Despite this, however, religion found recognition in many forms in the new state—through tax support, through legal recognition of sabbath observance, through religious exercises at most public functions, and through the qualifications for public office. Separation meant to no one hostility of the state to the church, and from a fair reading of the first amendment it would seem that the framers definitely had in mind that Congress could not recognize any church as a state church. The difficulty of determining the meaning of this amendment in relation to public education lies in the state of education at the time. Education was not generally public in our sense, and in such places as it was established it was community controlled and supported. No relationship between the federal government and education was conceived of. It should be noted, however, that Bible study and the study of religion were not unknown in community supported schools. As a matter of fact, while the country was predominantly Protestant, religion had a place in publicly supported schools. The change comes with the increase in the Catholic population and the establishment of Catholic

schools. The possibility of a demand for public support of Catholic schools on the ground that the public schools taught a watered-down version of Protestantism led Protestant leaders to carry on their successful fight for constitutional amendments forbidding the states to use public funds for private schools. It also had the effect of eliminating over the years in most places all semblance of religious teaching in the public schools. A good case can be made, historically, for the association of religion and education and public support of the same, but opponents of federal aid can also put forward a plausible argument, quite convincing from their own point of view.

The historical argument on the separation of church and state and its relation to the legality of federal aid can be swept aside by any lawyer who wishes to take refuge in the so-called progressive or sociological school of law. And most lawyers before the U. S. Supreme Court have at various times and for various reasons used both the historical and the progressive approach. All parts of the Constitution do not lend themselves to historical interpretation. For instance, to interpret the interstate commerce clause as the framers of the Constitution had it in mind would have long ago tied the federal government in a knot in dealing with modern industrialism. On the other hand, it was a sad day for civil liberties in this country when the Supreme Court decided against an historical interpretation of the 14th amendment on due process. Almost all schools of legal thought now talk of the Constitution as a living document adaptable to new times and changed conditions. It is also true that some parts of the Constitution are so undeniably clear that several interpretations are not possible—such as the terms of office of president and congressmen. Is the first amendment equally clear—Congress shall make no law respecting the establishment of religion? It would seem to be clear enough, but opponents of federal aid say that giving aid to parochial schools, the larger number of which are Catholic, tends in this direction.

To me it would seem to be a better defense of the Catholic position to adopt the progressive idea of law—which the Supreme Court makes use of most frequently—and to say that we grant that conditions have changed, but changed in such a way as to make necessary aid to private schools. Whatever one might say, this is still a religious nation, whether by the inheritance or actual practice—few envisage that form of separation of church and state until recently practiced in France. Religion is respected: In scores of ways we publicly recognize it. We must build our case before courts, legislators, and people on the following:

- (1) The value of private education—and its possible extinction without aid.
- (2) The value of religion in education—now so generally recognized by educators.
- (3) The matter of plain justice for every American child.
- (4) The grave danger confronting the religion of the young today.

The above should be accompanied by the largest amount of factual material available. Cases before the Supreme Court are not always decided solely on points of law. Some years ago two enterprising lawyers sought to establish the legality of the limitation by the states of working hours for women in industry. They put into two large volumes in preparing their case all the obtainable factual material showing the deleterious effects on women of long hours of working. The Court specifically took notice of the factual material and reversed its earlier stand on the question.

- (5) A renewed and vigorously restated Catholic view on the relation of church and state—for much justifiable suspicion has been aroused by some statements of our position.

Little headway will be made if we try to “out-Oxnam Oxnam.” It will at times be a case of keeping our heads when all about us are losing theirs and blaming it on us, to paraphrase Kipling. The battle will be won if we can secure the cooperation of leaders in the fields of law and edu-

cation and religion. We must try counsel, conference, co-operation, and compromise. We cannot win the battle alone. The extreme caution now so often shown in dealing with non-Catholics does harm to our cause. The efforts put forth to keep our priests from association with ministers and rabbis in joint consideration of any problem will prejudice every attempt to settle this and other questions in which we have a vital interest.

The McCollum decision settled nothing. It may well turn out to be one of those decisions which even sitting Justices on the Supreme Court will regret. It went too far for most people in the opponents' camp. It will lead to a series of cases which will entangle the Court in hopeless confusion. The time is now ripe for laying the groundwork for a sane agreement among all fair-minded Americans on what our tradition and our fundamental law permit. The struggle may not be won in a day, and infinite patience and tact are prerequisites for success. In another day people may say that our victory preserved sound American tradition.

PROFESSIONAL EDUCATION AND INDIVIDUAL RESPONSIBILITY

RT. REV. EDWARD G. MURRAY, D.D.¹

The moral obligations of the leaders of society have long been stressed by moralists. Even prior to Los Alamos the ethical imperatives which attach to knowledge and power were understood by thoughtful men. The fact of nuclear fission served only to underline for the scientist and to make plain to the rest of the world the profound problems that must be faced and solved by the leaders in one specialized province of knowledge. These problems are in the truest sense of the word moral problems, with all their implications of pressures operative upon the individual conscience. That no one may submerge his individual conscience in a mass conscience is a principle that we have tried to establish within international jurisprudence. This principle obviously cannot be limited in its application. If it is valid, it applies equally to the military leader and the political leader, to the jurist and the scientist, the educator and the economist, and to all others who must work under the weight of responsibilities which they discharge as individuals, yet which are theirs ultimately for the well-being of society.

A sense of responsibility has always been present within the traditional professions, and exists too in those other fields of interest which in recent years have acquired professional status, as e.g., engineering and business. It is important to note that within all these fields there have been in recent years many minds preoccupied with the relative narrowness of the area to which the possibility of each profession extends itself. This has been a fruitful discontent in many ways. It has tended to draw together leaders in various fields who think alike by means of informal gatherings and correspondence. This relationship exists now largely on the teaching level. Last Spring this unity of

¹ Rector, St. John's Seminary, Brighton, Mass.

concern was formalized in a conference held at Buck Hill Falls, Pennsylvania, under the title of "Inter-Professions Conference on Education for Professional Responsibility." The Carnegie Corporation of New York undertook the sponsorship of the conference.²

The Foreword of the Proceedings sets forth the aim of the Conference—"for the interchange of experience and ideas by teachers in schools of divinity, medicine, law, engineering and business. The Conference was planned because it had become increasingly clear that the major problems of professional education are common to all professions and that unusual opportunities for fruitful discussion of these problems are provided by the variety of experience of teachers in different professions."

The Conference was several years in the planning stage. The Planning Committee, under the Chairmanship of Elliot Dunlap Smith, Provost of the Carnegie Institute of Technology, canvassed the various professions to discover which speakers and chairman would be most likely to bring seminal ideas before the Conference. Only 100 were invited to the Conference in order that the group might be small enough to allow for active discussion.

Each of the three day long sessions of the Conference had its own theme. These themes were: 1. The Objectives of Professional Education. 2. Content and Method in Professional Education. 3. Social and Humanistic Aspects of Professional Education. It was intended that each of the three sessions should restrict itself to the theme appointed. This proved in practice not to be the case. The question of objectives kept recurring at every session and in the discussion of almost every paper. Correspondingly the session on the objectives of professional education aroused the greatest amount of discussion and, if a personal opinion be ventured, arrived at the most fruitful results.

Dean David of the Harvard School of Business Adminis-

² A report of the Proceedings of the Conference has recently been published by the Carnegie Press, Pittsburgh.

tration, in his opening remarks as chairman of the first session, termed the conference part of the general process of reappraisal of education—of its functions and the appropriate ways for carrying out these functions. "We [must] remember that education has to do with individuals each of whom is on a continuous voyage. Education is not furnished by schools alone, and each individual in any school has come from some place and is bound for somewhere else. It would seem to me that our job here for three days is perhaps to see what professional education is, and how it fits in with the plans for this 'continuous voyage.' "

It would be a real happiness here to summarize the 18 papers of the Conference and some of the more memorable discussions. Within the limits of space this is not possible. A few of the more interesting or challenging observations of the Conference is all that this paper can supply.

Professor Fuller of Harvard Law School restated well the problem of objectives—"In all the lay callings—we are training men to make a good living for themselves but we are not, it is said, doing enough to train them to advance the Good Life for all men.

"Deeply as we may agree with this criticism, there arises the practical question of what to do about it. The problem of social and public responsibility has deep roots that strike to the most intimate moral decisions a man may be called upon to make.

"Merely telling students that they have undefined social responsibilities will accomplish little. Moral exhortation without content or direction is a futile thing. Indulged in widely enough it is certain to arouse an irritation that will defeat its own end."

Professor Fuller's solution is "a return to the Socratic conception that men find virtue best not through faith or exhortation, but through understanding." It is something worth noting, and in no carping sense, that the "good pagan" philosopher is seriously proposed as the one who

can bring solution to the problems of the twentieth Christian century.

The speakers representing engineering and medicine made memorable, if somewhat pessimistic, contributions to the session on objectives.

One of the themes returned to most frequently was that lagging philosophy had been outdistanced by science, very much in a hurry to make its contribution to society. In the field of engineering education in particular very much thought has been given to the problems of integration of the specialized knowledge of science into the general culture of that "good citizen" which the scientist must be. President Compton as chairman of one of the sessions underlined the profound seriousness with which the schools of engineering are seeking for an underlying harmony, if not unity between their professional objectives and the objectives of society as a whole.

If as Henry Adams said in his "Education" there is a basic conflict for loyalties between science and transcendental truth, or as he phrased it, between the Dynamo, symbol of the present, and the Virgin, symbol of the religious orientation of the 13th century, it did not appear that this conflict was welcomed by those who spoke for science. Their dissatisfaction was rather with those means, acceptable within the framework of their present traditions, whereby they were attempting to reach a harmony or unity of truth. The Dynamo and the Virgin both have a place within that unity.

President Harry S. Rogers of the Brooklyn Polytechnic Institute in his paper and in the discussion which followed set forth the attitude of skepticism relative to the methods and achievements of general education which he asserted was general among the engineering profession. This skepticism does not stem from a fundamental disagreement in objectives. To quote, "The distinguishing purpose of general education in contrast to technical education, seems to be to control personal behavior and group effort in such a

manner that men may cooperatively work out their lives in a complex and interdependent society." In a study made in 1940 by a representative committee of education in the field of engineering the following broad aims for humanistic-social studies were agreed upon:

1. Understanding of the evolution of society.
2. Ability to make critical analyses in and arrive at intelligent opinions about social and economic problems.
3. Ability to organize thoughts logically and to express oneself lucidly and convincingly.
4. Acquaintance with some of the great masterpieces of literature.
5. Development of moral, ethical, and social concepts.
6. Attainment of interest and pleasure in these pursuits.³

It would be difficult to take exception to these objectives when one considers that coupled with them must go the mastery of a discipline which from year to year grows more complex, and more important in its social implications.

President Rogers went on to state that the engineer could readily understand and adopt the realism and rationalism responsible for the development of the social sciences. "When, however, we come to the study of the subjective aspects of the humanistic social field and the appraisal of values as differentiated from the weighing of quantitative facts, the engineer finds little guidance for responsible citizenship in the typical courses of general education."

It is disheartening to all those interested in education to see such a grasp of a problem coupled with a confession that the problem to date defies solution. We can derive at best a partial satisfaction from it, partial because by far the greater amount of engineering education is offered under auspices that are non-sectarian, and hence with the same reaction to the problem; satisfaction, in so far as we in our professional schools of engineering, or whatever, do offer as part of the curriculum the integration which is needed. The engineer has a great part to play in our life and culture

³ Report of Aims and Scope of Engineering Curricula—Journal of Engineering Education, January, 1940.

today, and we have a great stake not merely in his professional competence but in his scheme of values.

The speaker for the medical profession, Dr. Homer Smith, of New York University, made some observations which were of considerable interest. Dr. Smith spoke in a familiar pattern of completely secular thinking. He stated, "The first lesson of Science is that every man must be free to inquire into the cosmos in his own way, and the second lesson is that he must avoid all *a priori* certitudes. The third lesson of science is that in addition to there being no *a priori* certitudes none has been discovered *a posteriori*. Scientific truth is spelled with a lower case *t*. No scientist ever permanently makes up his mind on any subject, which is why science is ever achieving new victories. And beyond the boundaries of scientific knowledge there is only the unknown, about which we know absolutely nothing."

"It is a corollary of the statement that science recognizes neither *a priori* or *a posteriori* certitudes, that she recognizes no Values in upper case type. I want to emphasize that by Values I mean pretty much the same thing as you mean. What were the Values that our grandfathers spelled with capital letters? Truth was one of them. That unique kind of certitude called Inspiration or Revealed Truth, which did so much to shape our occidental culture began to crumble in the eighteenth century and by the end of the nineteenth century lay in ruins. With Revealed Truth went Faith. Another Victorian Value was Natural Law. And then there was Love. Our forefathers also believed in something called Progress. A contemporary Swedish writer, Söderberg, has one of his characters say 'I believe in the lust of the flesh and the incurable loneliness of the soul.' I am inclined to affirm this epitome."

It was one of the great moments of the Conference to witness after the conclusion of Dr. Smith's paper the number of doctors who rose to dissociate themselves from his pleading. They appeared to constitute the great majority of those present whose interest was in the field of medicine.

It would, I think, be fair to say that such a witness to Values, or what we call the supernatural, would not have been likely a score of years ago.

A lively and lengthy discussion from the floor did not seem to content the members of the Conference. That evening, the summation of the day's session, given by Professor Theodore M. Greene, of the Department of Philosophy at Yale, devoted itself in greatest measure to Dr. Smith's paper. Professor Greene, although not a member of any of the professions represented was a happy choice. He spoke movingly and lucidly on his convictions. As he put it, he would stand halfway between the Catholic viewpoint and that of Dr. Smith. It seemed to most of his hearers, and the same thought comes on reading his paper that his position is somewhat more distant from Dr. Smith's than from the Catholic position. His paper cries for quotation, but only a few sentences must suffice: "All search for truths with a small *t*, including the scientist's empirical search for scientific truths seems to me necessarily to presuppose (a) an objective reality with a character of its own (whether this character be referred to as 'Natural Law' or as regularity or repetitive sequences) and therefore (b) the meaningfulness of the concept of Truth, with a capital T, as our ultimate point of reference. My argument would be that we can talk meaningfully about relative truths only if we contrast them with absolute Truth. I would then extend this argument beyond the 'scientific' (in the narrower sense) explanation of the physical world to include man's search for Justice, for Love, for Beauty and for Holiness. My resultant conception of human life and human nature differs considerably from that of Professor Smith. In company with a host of able and honest inquirers, I believe firmly (as a moral certitude, not as a provable certainty) in the essential dignity of man. I recognize the 'lust of the flesh,' but I believe that this lust can be transformed without loss and with immeasurable gain, into deep human affection and respect.

"I recognize the 'loneliness' of the soul, but I do not believe that it is an incurable loneliness. For I am profoundly impressed by the witness of sincerely and intelligently religious folk, the saints and prophets of the great religions, that man can encounter a Deity and find in that Deity a source of understanding and comfort."

As can be seen, Dr. Smith and Dr. Greene dealt with ultimate values in their talks. So great was the interest aroused that the conversation for the next day centered in good measure on the varying points of view with regard to ultimate objectives in life, as well as in the professions. Since the members of the Conference were encouraged to mingle with those of professions other than their own, there was much thoughtful talk and expression of regret that the *schema* of Conference did not allow further discussion of the question. On the evening of the second day, a welcomed break with the *schema* made it possible to have a panel discussion of Values. Fr. John Courtney Murray, S.J., of Woodstock, and Professors Smith and Greene stated their various positions and engaged in debate of the most irenic and penetrating sort for several hours. Although this was extra-curricular, and came after a day in which seven and one-half hours had been spent in conferences, to everyone present it was the highest moment of the Conference. It is to be regretted that some account of this does not appear in the report of the Proceedings. Fr. Murray, although unscheduled, will surely be bracketed with Elliot Smith, Dr. Homer Smith, and Professor Greene as the best-remembered participants in the Conference.

In the session on content and method in professional education the speakers took their cue from the title of the paper by Professor Culliton of the Harvard Graduate School of Business Administration, "The Question That Has Not Been Asked Cannot Be Answered." The entire emphasis was on the content of professional education being such as to give relevancy to the problems not yet foreseen. This is sought after by such means as the case method in

business and law, the clinic in medicine, the pastoral problem in the divinity school, and the professional problem in the engineering school. All have the common note that something concrete is put before the student and from the study of this concrete case he comes himself to an understanding of the complexus of principles whereby it is solved. Had these principles been given discreetly, with the student playing a passive rather than an active role in their elaboration, he would have been less likely to retain in face of a new concrete situation the principles needed to solve it.

One does not attempt then in professional education as seen by the members of this panel merely to cram the student with facts and principles and current procedures; the student must learn to use fundamental principles in dealing with situations that are new to him and also teach him how to continue to learn throughout his life. By this procedure the student does more of the work in the learning process, and the teacher does less of his thinking for him. This is a method of education whose effectiveness depends largely upon the teacher eschewing the magisterial role, and becoming each year a fellow searcher with the student. For this reason and others its acceptance is not universal. If the thinking at the Conference is the "wave of the future" in professional education, it will eventually have universal adoption.

The third session had memorable papers from the Session Chairman, Dean Vanderbilt of the School of Law, New York University, and from the summarist of the Conference, Elliot Dunlap Smith.

Dean Vanderbilt spoke of the contribution to citizenship which responsible professional men could make. First, they can be leaders of public opinion. Every individual counts. "There is no power in all the forces of darkness to blot out the light of one small candle." Leadership of opinion includes likewise a willingness to assume responsibility. Second, the professional man should assume some degree of responsibility for party management. Thirdly, he must

be willing to assume the rigors of public officeholding. Many professional men with the very best of intentions have endeavored to achieve private success first with the high ambition that this may be followed by a career of public service. How rarely does it work! A day of public service and of real interest in the world of politics at the age of twenty-five is worth infinitely more to the community than a month of any old man's leisure!

Dean Vanderbilt throughout his talk made the point recently made by Justice Frankfurter, "Where the effort of disinterested and responsible understanding is made, there citizens are found, and where citizens are found responsibility is squarely placed upon a statesman to explain, if need be to justify, the policy he proposes." This effort should be made above all by professional men, who should be the leaders of society. The responsibility is not one they can delegate, and it is truly a professional responsibility.

The final paper, by Provost Smith, was the best of the formal presentations. Mr. Smith's many challenging assertions would be difficult to summarize, but we may excerpt the following: "Students will get little preparation for dealing with experience if the primary mental exercise which education provides consists in reading, in listening to expositions, and in written and spoken discussions. . . . In general as in professional education it is clearly impossible to teach the student all he needs to know. In general as in professional education it is harmful to attempt to teach the student all the data and technique we can. Attempting maximum coverage . . . is likely to result in shallowness. . . . Schools and courses . . . can be divided into those which develop the students' mental stature and those which cramp their minds, on the single basis of whether the education they provide is focused upon the mastery of fundamental content useful in learning throughout life, or upon purveying the maximum of immediate knowledge."

Provost Smith's words are more proximately applicable to method and content, but implicit in them is a sense of

professional objectives, among which the continuation throughout life of the learning process is most important. Carried into mature life this learning process should interest itself not only in those matters which are specifically professional, but in everything which affects man in his complex role as a social creature, for all of which he is responsible.

Such are some of the phrases and ideas which are still memorable many months after the Conference. The Conference was not intended to do more than stimulate thought and provide a forum for fruitful discussion. That function it completely fulfilled. That something was lacking was obvious. It was that sense of the *Studium* in which all learning has unity. What was equally obvious was the attempt to capture this unity, perhaps for the first time in centuries under secular auspices. Credit is due to the constructive imagination and educational statesmanship which managed to make of this small gathering what may be a milestone in the work of professional education. If "ideas have consequences," this Conference was prolific of them, and their consequences will be considerable.

THE CATHOLIC CONTRIBUTION TO AMERICAN EDUCATION¹

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The theme of the First National Congress of Private Schools is indeed a large one—"The Important Place of the Private School in American Education." As the printed program shows, it is quite possible to break down the subject into a fairly large number of different sections, and to treat the question from several points of view. Some of these classifications necessarily overlap; for example, tomorrow evening, my friend, President Raymond F. McLain, of Transylvania College, will speak on "The Contribution of the Christian College to American Education"; this afternoon, Admiral Sprague discussed the role of "Private Schools in the Naval Training Program." It happens that my college belongs under both categories. However, I shall try to find it a place under my specific topic, "The Contribution of the Catholic Church to American Education."

Our country was founded by Christian men and women, as everybody knows. What more natural, then, than for the various churches to play a part in setting up the American school system? Actually, of course, at the beginning there was no such thing in this country as a school system. There were merely a number of schools set up by the various communities. Since these communities were usually made up of persons of the same religious faith, it was quite to be expected that there should be an association between the school and the local church.

Onto this scene came the Catholic Church in the colony of Maryland. There the Catholics, like their neighbors of the north and south, set up their schools.

After a few years, however, the peoples of the different states mixed and mixed about, the pattern of society was so

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changed that it seemed wise to our forefathers to supplement the church schools with a system of public schools. At the time it seemed that the differences between the sects were so fundamental, and that the inequalities of educational opportunity between children of different sects were so great, that no other course was possible. And so began the public school system.

Meanwhile, the private schools kept on; most of them continued to grow and develop. The Catholic Church, as its membership increased, built up, at great expense to its people, a series of schools and colleges throughout the land. Today, the Church operates 8,077 grade schools, 2,111 high schools and 230 colleges at a cost of more than a million dollars per day.

Why does the Catholic Church go to all this trouble and expense? Obviously, because she believes that a Christian education is the most precious gift a boy or girl may receive. She has no quarrel with the tax-supported schools; but as the complete answer to the educational question, she finds them far from satisfactory. In spite of the great service which most of them perform, from the grades through the university and the professional schools, the Church has one serious criticism to make in their regard—they lack the element of religion. In spite of various attempts to remedy the situation, for the most part, we Americans have found no way of making our public schools religious. Perhaps we have not tried hard enough to solve the problem; perhaps some day we can work out a formula that will satisfy everyone and offend no one—not even the atheist; but the fact remains that so far we have not done so. Countries other than ours allocate public funds for denominational schools; our country does not do so. Even so, in addition to supporting public schools with taxes, Catholics prefer to set up their own private schools in order to give a religious training to their children. Other religious bodies do the same, in varying degrees.

To explain this remarkable phenomenon we must review

the Christian philosophy of life, and show how the Christian child is trained for life in a democratic country.

First, a word about the nature of man. According to the catechism of Christian doctrine studied by the Catholic child, "man is a creature composed of body and soul made to the image and likeness of God." What does this mean?

Briefly, it means that man has a two-fold nature, material and spiritual. It means that without either element, man is not whole; that any view of man which disregards either his spiritual or his corporeal self is unsound. It means that when you speak of the welfare of man you are speaking of the welfare of a body which feels and grows and decays, which is ill or healthy, which is strong or weak; that you are speaking of an immaterial entity which neither grows nor decays, and never dies. It means that this body and this soul are united to form what is called a person.

And when we say that man is made to the image and likeness of God we are not merely speaking figuratively; we mean that man is like unto God in this, that he is formed to follow the law of God in this life, and to see Him face to face in the next, partaking of His divine life and sharing in His happiness.

It follows, naturally, that man must love his Creator as the source of his being and of all being. It follows, also, that man must love his fellow man as a brother, having the same Father. This fact, and not any sentimental emotionalism, is the true source of the idea of human brotherhood. And this fact is the source of the idea of the dignity of man.

Consider this phrase a moment. Why has a man a status superior, in the common opinion of mankind, to that of a horse or a cow? Each has a biological organism which behaves much the same way. Each has a life-principle which, when it leaves the body, leaves that body lifeless, as we say, and subject to disintegration.

The difference between a man and a beast, most men say, is in the nature of this life-principle. With the death of

the horse or the cow, the life-principle disappears. The animal has served its purpose in being useful to man. The situation is different when a man dies. He has not yet served his purpose as a man. That purpose was not to serve another man as an inferior, though corrupt men have often enslaved their fellows. That purpose was to give glory to God and to serve other men as equals and brothers. At death, man has fulfilled the second part of this purpose, if he has done his duty to his brethren. But he will continue for all eternity to give glory to his Maker.

Hence, man's essential difference, according to the traditional view of mankind, from the beasts of the field and the birds of the air. Hence his so-called "dignity." That is why we say that man has "rights." That is why we say that even an unborn child has rights which cry out for respect. That is why the most ignorant, degraded savage must not be made the object of my contempt even though I be a doctor of philosophy. There is in this wretched creature a spark of the divine which I must not violate. An affront to him is an affront to his God and my God.

Hence comes the Christian idea of a rightly-ordered society. Since all men are brothers, whatever promotes the common good is good. Whatever promotes the good of an individual or of a number of individuals at the expense of the good of the others is evil. It is as simple as that.

This does not mean that it is practicable for every son of Adam to have precisely the same share in this world's goods as the next. Such a state of affairs, however desirable, is, for various reasons, impossible to achieve. But my statement does not mean that no one should suffer because another has a superabundance of wealth.

When we come to view the Christian idea of government, we find a political system which is designed to support and foster the Christian idea of life. Government we view as an agency to which the individual delegates certain rights and prerogatives, in the interest of the common good. I say to the State, "To you I give the power of collecting

taxes from me, and of exercising police-power over me." I do this, joining with my fellow citizens who have the same aim, to promote the general good.

A different philosophy of government has in recent years made much headway throughout the world. This philosophy holds not that the individual delegates authority to the government, but that the government is supreme and grants "rights" to the individual insofar as it seems good to the State. This is the philosophy of totalitarianism—of fascism, of communism.

Now totalitarianism, I submit, is totally opposed to democracy; the opposition is so obvious that I hate to mention it. But I do mention it because there are people in America today who are really advocating totalitarianism while they are shouting for democracy. They are the people who are saying that the very idea of having private schools is wrong; that they are divisive of our people; that they promote division in the ranks of Americans. Let us look at this line of reasoning.

It is pointed out, for example, that in the city of St. Paul, we have a Methodist College, a Presbyterian College, a Baptist College, a Catholic college for men and one for women. Less than five miles away from the farthest of these colleges is the great University of Minnesota. Why all these different institutions? Would it not be more economical to merge them with the University? And would it not be better all around?

The answer is that it would be more economical; but that it would not be better all around. Aside from the point that a small college may be better for a student than a large one, there is the all-important point that uniformity in education is not the way of democracy. In a democracy, normally, we glory in the freedom to be different, to disagree. Only in time of war, when our very existence is at stake, do we approach anything like uniformity of thought. Why, otherwise, should we allow communists—persons openly advocating the forcible overthrow of our

form of government—the courtesy of a trial for disloyalty? In a totalitarian state they would be immediately liquidated. The whole point of the Pilgrims' coming to America is that they wished freedom, religious and political. And now certain persons wish to make us fascists in the name of enforcing freedom! It is all a bit confusing.

Basically, of course, an attack on the private school is in large measure an attack on religion. And by religion I mean not only my religion, but the religion of every God-fearing man and woman, I mean the religion of faithful Jews as well as the religion of faithful Christians. I mean the religion of everyone who acknowledges a Supreme Being.

The fact is that there are many persons in the world who hold the view that the notion of religion is simply an antiquated superstition which we, in this enlightened age, should scrap as soon as possible; that the notion of God is in the same category as the notion of the flatness of the earth and the existence of fairies.

I shall not here quarrel with the right of men to hold such views. But I do say that if men do hold them, they have no right to use such phrases as "the dignity of man," "the rights of man," "the inviolability of the person," and so forth. Without a religious basis, these phrases are meaningless, empty bits of jargon. My purpose here is not to quarrel with those who hold that religion is a fraud. But I do say that if they hold this view, men must cease taking issue with such thinkers as Hitler and Stalin. If there is no God, if man is a mere fortuitous collection of atoms, I have no very good reason for respecting him, for according him "rights," for saying that he has a "dignity" which I must respect. I will exploit him, use his strength to serve my pleasure, and I shall be perfectly logical in doing so. An abstraction called the State will be my God. The good of the State, not of the individuals who compose it, will be my aim in political life; and the good of my particular State—not of any other State, not of any other portion of mankind. I will have none of this talk about one world.

To come back to the title of my paper, "The Contribution of the Catholic Church to American Education," apart entirely from the sums of money annually saved the American taxpayer by the Catholic schools, there is the infinitely greater contribution of the Church's share in keeping alive among her members the basic religious concepts which are the foundation of our freedom.

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